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Moody

MONTHLY

JUNE • 1961



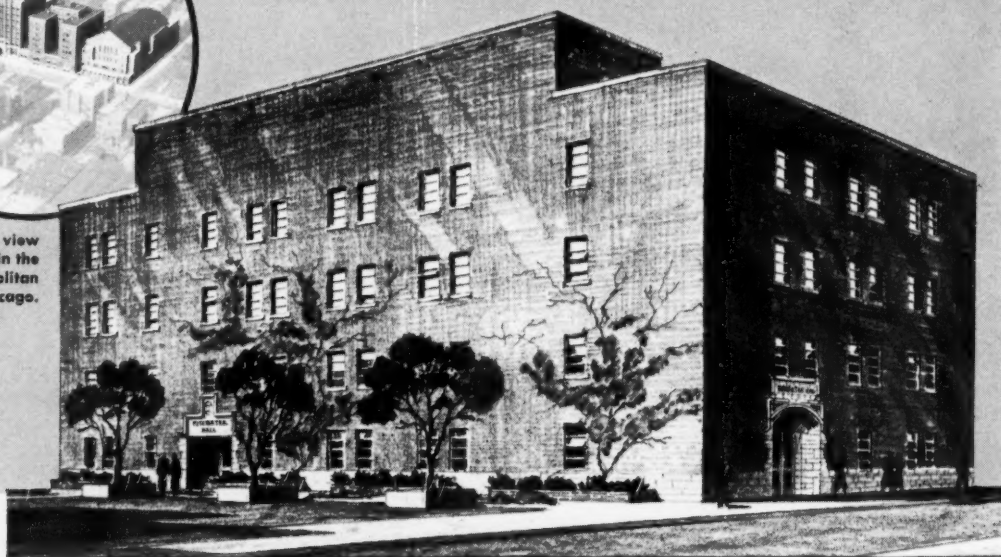
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It is fitting in this 75th anniversary year to add another important structure to the Institute's growing near-the-loop campus. It is also fitting that this building should honor the work and memory of a great Bible teacher and expositor, the late Dr. P. B. Fitzwater, for 41 years a member of the Institute faculty.

The Moody Bible Institute family—trustees, officers, faculty, alumni, employees, friends—observes the diamond anniversary as something to be grateful for, but not something to rest on. There are too many things yet to be done. Fitzwater Hall represents one of those things, as it is built into the larger purpose of the Institute. Fitzwater Hall is something more than brick and mortar. It is a symbol of Moody's dynamic spirit of building together with God—for today and tomorrow.

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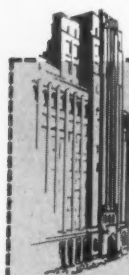
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to make a marriage

By Harold F. Branch



MARRIAGE is not a convenience. It is part of God's original plan, the only institution that has come down to us from the other side of the fall of man. It is not a custom into which men fell in the early days of the race, a mere arrangement, temporary and man-made.

God ordained marriage and it is intended to be the fullest, richest and most joyous life. If it falls short, the fault is not in the institution but in those who enter into it carelessly and fail to fulfill its conditions.

What is required of two people if marriage is to prove the blessing God intended it to be? What must they have in their hearts? At least six things:

1. *Patience.* When two lives are joined, there is, necessarily, for a time, a dashing of life against life.

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mistake. How tragic! How unnecessary!

Not far from my former home in Kansas City, the Kansas River flows into the Missouri. Where the two rivers meet there is the sharpest kind of dividing line. But down river within a comparatively short distance the rivers completely merge. So it is with two lives. Union and perfect commingling cannot be forced, ever. This comes quietly and gradually—but it will come, and the united life will be finer, more noble and stronger than if there had been no differences to overcome. Each will have won a moral victory, and the united life will be calm and peaceful.

2. *Determination.* There must be less thought of happiness, and more thought of the simple, unadorned job of marriage. When an explorer girds himself for a bitter trip into the frigid zone, when a child is born crippled and some mother's heart is chained to the couch of his suffering, we do not press upon them with idiotic inquiries as to whether they are happy. Such questions would be an insult. Marriage is likewise a job to be seen through. People are to look before they leap and having leaped, they are to stay manfully at the post of duty.

There never was a marriage that could not have been a success nor a marriage that could not have been a failure. No one has a right to happiness unless he first wins it by devotion, courage and self-sacrifice. If happiness is sought primarily and made the chief end and aim of marriage, it eludes the feverish grasp, and escapes. If, however, men and women gird themselves for the adventure of marriage, determined to be sacrificial and patient and forgiving, then they find happiness! Marriage is a means of grace—not of human happiness.

3. *Politeness and courtesy.* How greatly we are all to blame here! Home hearts are loving, but not so loving that they can permanently withstand boorish treatment. The very fact that they are home hearts makes them the more sensitive to such neglect. Home love is hardy, but not so hardy as never to need the dew and sunshine of kind, tender, courteous action. There are no hearts that hunger

so passionately after kindness and affection and thoughtful courtesy as the home hearts. Many a marriage has gone on the rocks at this point.

4. *Unity of interest.* It is very easy for even hearts that love one another dearly to drift apart. The husband has his office cares, his professional duties, his daily toil. The wife has her household problems, the care of her children and her social engagements. Often before either is aware, they have drifted apart.

Now there are excellent ways to meet this contingency. I know a splendid man and his wife who have been almost overwhelmingly busy, each in his own line of work, but they have not let that cause them to grow apart. They read together. They concern themselves each with the problems and hopes of the other. They worship together and pray together. The years have knit them into a perfect union of wedded love.

No man is so great as to be above concern about anything that affects the interest of his wife. If he is unconcerned, it is not a sign of greatness but of the sheerest folly.

5. *Vision to avoid misunderstandings.* Married life is no place for nice calculation as to whose place and duty it is to make the first step toward reconciliation, to apologize first. True love delights in being the first to forgive. The sun must never go down upon a misunderstanding. It would not have been permitted to do so before marriage. Why permit it now?

6. *The abiding presence of Jesus Christ in the home.* To leave out Jesus is a fatal mistake. He never had a home of His own, but He was a home lover, and His presence in the home is indispensable. There can really be no deep and abiding love without Him. There should be a family altar where at some time each day all the family gather to hear God's words and to pray together. We are fast moving through this world. Soon all that remains will be the memory of our lives. If we do well nothing else in all the world, let us build well in our own homes.

Adapted from the booklet, *How To Have a Happy Home* (15c., Moody Press) Copyrighted. Used by permission.

The Christian is especially blessed in God's provision for marriage. As he—or she—faces this most vital choice, the Christian man or woman may look to God for definite, positive leading. In marriage with another Christian the individual is linking his life with one who owes allegiance to the same Saviour and Lord, who has the same deep aims and purposes and who can look to the Holy Spirit to deliver the home from the friction of self against self.

In addition the Christian husband and wife also have a Book of wise and unfailing marriage counsel by the Author of marriage itself, the presence of the Holy Spirit and the unspeakable privilege of bringing each problem to the Throne of Grace. Thus the believing husband and wife are confronted with but one basic question: "Are we obeying Christ and drawing upon the resources which He provides?"

MOODY MONTHLY

The Christian magazine
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combined with Prophecy Monthly

Volume 61, No. 10

June, 1961

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This Month

QUESTIONS about after-high school choices are everyday occurrences to Dr. S. A. Witmer, executive director of the Accrediting Association of Bible Colleges. But it was a pastor's request for something in writing to give to his young people that prompted Dr. Witmer to write "Where Should a

Christian Go for Higher Education?" It's for reading, sharing and filing away.

FOR A DIFFERENT glimpse of the "gentlest people on earth," read Eileen J. Kuhn's "Hidden War in Laos." "Poor little Laos," Mrs. Kuhn adds in an airmailed note from Singapore. "Climbing more and more into the spotlight and blinking in pain as she does so! What a cruel thing a superimposed ideology is!"

ALSO in this issue are an inspiring twenty minutes on what follows the Cross in Christian experience... another panoramic view of Christian workers trained at Moody Bible Institute... and this month's home Bible study lesson on the Gospel of John. If you have not yet had the experience of joining this worldwide class by Dr. Alfred Martin, we urge you to begin this month. You'll find the "Life Through Believing" feature on page 28.

The Cover



oil painting
by THOMAS
SCHMERLER

This month's special cover, the third in recognition of Moody Bible Institute's 75th anniversary, pays tribute to another group of alumni. Typifying Moody-trained leaders is Clarence W. Jones, president of the World Radio Missionary Fellowship. Figures in the background represent the broad group of alumni laymen and leaders.

Moody Monthly

LETTERS

TO THE EDITOR

A Welcome in Virginia

We would like to have been included in your article, "Vacation on a Home Mission Field" [May]. As a home mission work which welcomes visitors, perhaps it is not too late for mention elsewhere. Ours is a rural, undenominational faith work among the mountain people of southwest Virginia. Our Bible camp and conference grounds offers the only authentic hewn log camp of which we are aware in the country. (Dates on newspaper used for wallpaper on the oldest building goes back to 1853.) We also have a small museum of pioneer curios. Scenic points of interest are less than an hour away. Opportunity to visit prison camps, jails and hospitals as well as coal camps and mines. Camp accommodations are primitive, but motel accommodations are the best.—John D. Henry, Jr., Director, Bible Missions of Southwest Virginia, Inc., Box 368, Wise, Va.

What To Do with Easter

Vance Havner ["The Secret We Share," March] put his finger on a sore spot when he spoke of Easter as "... entangled in paganism and so vulgarized by commercialism..." The very name Easter is associated in history with the pagan goddess Ishtar (another "Mother of God").

By way of contrast I read another religious periodical which foolishly tried to defend the pagan trappings that are associated with the day...

Not that I think we should dismiss the resurrection day with a wave of the hand—rather as C. M. Ward, our Assembly of God radio speaker contends, we will divorce ourselves from pagan influences, but make every use of the attention which is drawn to the church in these seasons to hold forth the Word of Life to the unevangelized.—Pastor David A. Lewis, Trinity Assembly of God, Fairmont, W. Va.

Marching to Babylon?

"Catering to mature minds"—this is the very subject I am so concerned with. [See editorial, March issue.] Our country is going down the Babylon way—the way of internal decay and eventually to self-destruction. Keep the griddle hot, until something, somewhere, is done to halt the march.—Charles A. Webster, South Bend, Ind.

Where Are the Protestants?

We were happy to see "Survey of Home Missions" ["The Changing Scene," February]. We came here to work among the Louisiana French and after surveying the field found other missionaries seeking to reach the French people. But there was no one reaching the thousands of Negroes in the entire state. In fact the Negro race is the most neglected group in the entire South.

In this diocese (Lafayette) the Catholics have thirty-four churches and thirty missions for Negroes, plus many mixed parishes, but where are the evangelical missionaries?—A. A. Booker, American Sunday School Union, Elton, La.

A Lasting Influence

The February issue is especially interesting to me because of the articles about Mr. Moody and his wonderful work.

Many years ago I heard Mr. Moody preach in Canon City, Colo. I was only a child about ten years of age, but... I can still picture him, in his black frock coat, as he stood on the stage in the large tent tabernacle used for the meetings. While I do not remember the words of his sermons, his messages have had a profound influence on my life over the years.—Mrs. L. J. Lloyd, Albuquerque, N. Mex.

More on Tracts

I agree with Mr. Thompson in your "Letters" column of February that tracts are most important, but I am afraid that is just one more area where the gospel message has been weakened by the watering down of the Scriptures with words and opinions of men. Those spirits who challenged would-be healers with the words, "Jesus I know, and Paul I know, but who are you?" are still very much alive and to be contended with, and only the work of God can stand against them.

The tracts I distribute contain Scripture—and nothing but Scripture. I believe I would have long ago become discouraged if I had been using tracts composed by man.—Arthur M. Wilkinson, Richmond, Va.

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report

The month's WORLDWIDE NEWS in brief

Missions Feel World Crises • NAE Highlights • Kennedy Vote and Religion

POLITICAL EVENTS HINDER MISSIONS

As the world situation grew tense, the missionary enterprise felt the impact of political events in different parts of the globe. Vietnam, for example, halted a 50-year period of unrestricted entry for missionaries. Veteran missionaries of the Christian and Missionary Alliance presently on furlough will not be permitted to return to their work. New missionaries of the Southern Baptist Convention, the Mennonite churches, Wycliffe Translators and Worldwide Evangelization Crusade have been denied entry visas.

Thousands of people among the hill tribes have disappeared into the mountain country under communist control—not by choice but by armed pressure. Many Vietnamese Christians who earn their living by trade among these tribes have lost their only source of income. In some areas blighted crops have added to the financial stress. Relief supplies from the United States are helping to alleviate conditions.

One missionary reports, "The communists' aim at present is to discredit the government, eliminate all administrators and village officials by assassination and sabotage roads and communications. Possibly 700 of these officials are killed each month."

One mission board official, alarmed at the wholesale exodus of missionaries from Congo, in particular, decried the seeming contradiction of a message that proclaimed the power and protection of God midst all circumstances and surroundings, while missionaries fled when danger appeared. "It raises serious question marks in the hearts and minds of natives we are trying to reach," he said.

Edward Maxey, missionary to the Baliem Valley, New Guinea, working among the Stone Age Danis, told a Christian and Missionary Alliance convention in Chicago that the inroads made by communists and Catholics disturbed him hardly at all. "Complacency and indifference on the part of believers are the greatest threats to Christianity today," he declared. "Christians everywhere—in the home, at school, in the office or shop, must gear their entire life's activity toward one primary goal: that of bringing back the King."



Aboard the USS Kearsarge at San Diego, Calif., missionary pilot Robert Griffin shows Rear Admiral R. L. Townsend the plane donated to the Philippine government by residents of Pontiac, Mich. It will fly supplies to missionaries of the Summer Institute of Linguistics engaged in literacy and Bible translation work throughout the Archipelago. United States Navy Photo

Moody Monthly

NAE CONVENTION

Meeting in Grand Rapids, Mich., for its 14th annual convention, the National Association of Evangelicals, representing two million conservative Protestants in 38 member denominations . . .

. . . urged President Kennedy to "continue the policy of strong resistance to all demands" to admit Red China to the United Nations.

. . . heard Dr. Harold J. Ockenga declare that "for some unknown reason, leadership in the free world has refused to believe that a communist is a communist. This leadership lacks knowledge of the purposes, techniques and goals of communism. Moreover, it does not have a competing philosophy which is consistent and complete, and it fails in courageous action for the promotion of a competing program."

. . . re-elected Thomas F. Zimmerman of Springfield, Mo., president; Robert A. Cook of Wheaton, Ill., first vice-president; Jared F. Gerig of Fort Wayne, Ind., second vice-president; Cordas C. Burnett of Santa Cruz, Calif., secretary, and Carl A. Gunder- sen of Wheaton, Ill., treasurer.

. . . voted overwhelmingly in support of governmental investigatory functions necessary for national security, with the qualification that "such functions must, however, be in accord with democratic procedures and must be limited and conducted in such a way that individual rights will not be unconstitutionally overridden."

. . . authorized establishment of a Theological Study Committee to bring together evangelical thinkers.

. . . named Kenneth S. Keyes of Miami, Fla., a past president of the National Association of Real Estate Boards, as "Layman of the Year."

. . . announced first prize in the 1961 Church Plan awards, given jointly by NAE and *Christian Life* magazine, to Trinity Evangelical Covenant Church of Oak Lawn, Ill.; architect, William M. Cooley & Associates of Park Ridge, Ill.

KENNEDY VOTE SLOWED?

President Kennedy lost 1,500,000 more votes than he gained by religion, concludes a University of Michigan survey conducted by a research center group of psychologists who have been studying voter motives in presidential elections since 1948.

Mr. Kennedy's "normal" Democratic vote in the South was cut down by 17.2 per cent, while his "normal" vote in the North was boosted by 1.6 per cent because of the religious issue, the analysts said.

June, 1961

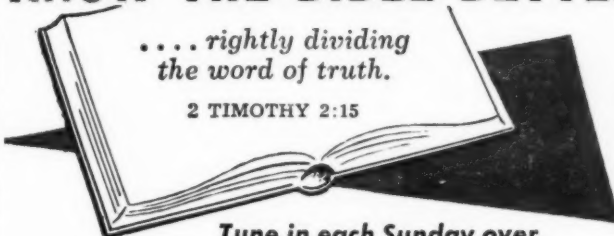
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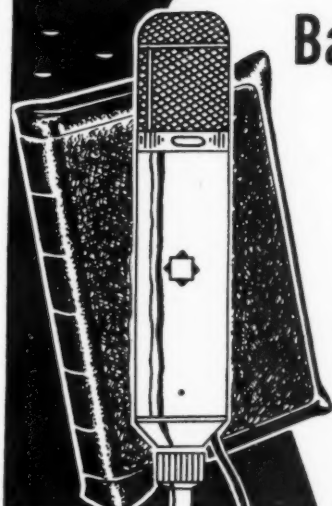
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GRAHAM AIDE IN AUSTRALIA

March 4-19 marked "the greatest crusade ever to flood the Shoalhaven," says E. Arthur Long, minister of the Presbyterian Church of Australia, Parish of Shoalhaven, in the State of New South Wales.

Dr. Ralph Mitchell, an associate evangelist of Dr. Billy Graham, conducted the meetings, assisted by Dick Shipway as choir conductor and John and Noelene O'Hare. Some 231 persons made a public declaration of faith.

"The Shoalhaven crusade has not finished," Long said. "It has just begun. God has become a living reality in the hearts and actions of far too many Shoalhaven people for the crusade to die as quickly as it received birth."

RADIO IN THE CRISIS

The Congo crisis has emphasized anew the important role of radio on the mission field, believes Edward Schuit, missionary with the Africa Inland Mission. Quoted in the Christian Radio Amateur News, he describes how AIM's twelve stations responded when the crisis began:

• • •

CANADIANS HEAR OLD FASHIONED GOSPEL

Special to Moody Monthly

By Lionel A. Hunt

ALTHOUGH burdened with financial need, the Tom Rees mission to Canada is being used of God. As I write, the Varsity Stadium in Toronto is only half full, but some 2,000 are present. I notice a strange mixture of those who know the evangelistic choruses and "amen" the speaker and those to whom the phraseology is foreign.

In talking to neighbors in the liberal camp, I find many not aware of the mission. It appears that publicity has fallen short of the ideal but as the news gets around, numbers increase.

Rees leads his own song service, starting ten minutes early. His clear voice twice enunciates instructions as he treats his audience like a choir. He explains how to sing "How Greatly Jesus Must Have Loved Me," and little by little the audience learns it, preparing their hearts for the glorious message of salvation.

The vibrant, clear enunciation of a voice pregnant with the Spirit of God introduces the message, "Get Right With God." There are four points following the reading of Romans 3:9-31—There is no difference, all have

"Radio contacts became the sole source of news and instructions. To many missionaries the radio was the voice of assurance that fellow workers were safe. One isolated South African farmer said it was the mission radio that kept up his morale.

"Adjoining missions listened regularly for news of their missionaries. The amateur network in nearby British territories looked to us for information. Belgian, American, Dutch, British and French consulates asked for news of their citizens, and our more powerful transmitter maintained a fairly consistent sked with Brooklyn headquarters."

TOKYO CRUSADE BULLETIN

Though the Tokyo Crusade proper (May 6-June 5) is nearing its end, Dr. Bob Pierce has issued this urgent prayer request: "The Tokyo Christian Crusade represents a thrilling venture of faith on the part of the church in Japan. Well over 600 churches in the Greater Tokyo area have joined hands for this mighty soul-winning venture in a culture 99½ per cent non-Christian . . . and they plead with the church throughout the rest of the

[Continued on page 55]

sinned; man can do nothing; redemption is by God's grace; salvation is by faith.

After the message the evangelist invites his listeners to come forward as an act of public witness. He requests those who know the Lord and those who tonight have come to Him or wish to do so, to follow him in a prayer of dedication. Some voices follow clearly, and there is a note of dedication in them.

With the audience standing for a closing hymn, those wishing to testify by public witness that this night or within the past two years they have come to Christ are invited to come and stand below the platform. Some forty or fifty take their place there. In the inquiry room Rees once again gives the simple plan of salvation.

Thus it is that the evangelical visitor thrills that this great man of God has been led to take this trip to Canada in the area most needing evangelism. No such open-minded visitor could say anything other than "God bless this work and the man whom God has called to it."

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EDITORIALS

As We Near End Times

This is a day when it is far from easy to keep a true perspective of world affairs. Each headline seems to shout more loudly and urgently than the next. Cuba, France, Laos, the Middle East, the Congo,—whatever the quarter the news is grim. Seemingly we are witnessing a rising crescendo of crises.

In discerning the times, the Christian must beware of two errors. On the one hand he must not presume to say that this is the time of the Lord's coming, for we know that "of that day and hour knoweth no man . . . but my Father only" (Matt 24:36). On the other hand he needs to beware of the danger of ignoring clear evidence that, however near to or far from the coming of the Lord we may be, we are rushing toward the climactic events of end times at a breath-taking rate. Quite possibly our Lord's return is nearer than we think.

In such times we can find help in the Word of God, especially in prophetic passages such as Luke 21. It is a good time to meditate on such passages and to note especially the commands given for those who live in the period shortly preceding the Lord's coming. Looking at Luke 21, though other passages might also be cited, we note that:

1. *We are to be encouraged, not dismayed, by the tumultuousness about us.* "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (v. 28).

2. *We are to be discerning and expectant.* "So likewise ye, when ye see these things come to pass, know that the kingdom of God is nigh at hand . . . This generation shall not pass away till all be fulfilled" (vv. 31-32). The context here is generally believed to refer to the renewal of national life in Israel so widely noted and discussed by students of prophecy in the last decade.

3. *We are to be aware of the dangers of worldliness and materialism, especially of complacency.* "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (v. 34).

4. *We are to be especially alert in our spiritual life.* "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (v. 36).

Whatever is before us, one thing is clear. The real peril of these days lies not in crisis and tumultuousness, but in that state of spiritual lethargy which the Word of God calls sleeping (I Thess. 5:6, 7). Many of professing Christians are sleeping already. The warning of our Lord in Mark 13:35-37 is certainly most pointed and timely: "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

Decision for Graduates

Even as this issue is distributed a great army of high school graduates will be leaving high school textbooks behind and looking toward the future.

Humanly speaking, the world in which they find themselves is grim—troubled, restless, beset by fears and tensions. And yet, it is in just such times that the light of Christian testimony shines brightest and the opportunity for Christian service is most great.

One word of counsel for graduates found elsewhere in

this issue bears repeating. With Dr. S. A. Witmer ("Where Should a Christian Go for Higher Education," page 19) we say:

Every Christian who pursues education beyond high school should plan to include thorough Bible study in his program. There is no substitute for the Bible. It is the Word of Life that builds spiritual muscle and backbone . . . Only in the Bible is to be found the truth about man, the universe and God Himself. It alone is the source of the wisdom that gives life meaning and direction. It is the one antidote for error.

A fellow staff member recalls with thankfulness his own encounter with evening Bible classes well after he had completed his university training. Though he had received scholastic recognition in his field, it was the Word of God which opened up the deep and satisfying issues of life. Frequently he has remarked that if he could have only the one type of training, he would unhesitatingly keep his Bible training.

Fortunately in our day one can usually arrange to get both Bible training and academic preparation. But if a choice must be made, Bible should be the last to go.

The issue is simple: Valuable as cultural or professional training may be, it is insufficient unless it can be vitalized by the Word of God.

The graduate has only one life before him. If he is a Christian he has already answered the question, "What shall it profit a man if he gain the whole world and lose his own soul?" But there is a similar issue still to face: What shall it profit a man if he gain the whole world and miss—by neglect of the Word of God—the fullness and meaning of discipleship and service?

A Knock on the Door

We see by the papers that a public library in an Eastern city has found a way to get overdue books back. It seems that, in compliance with a recent law, police came to the homes of a dozen or so of the worst offenders, got them out of bed and hauled them off to the police station.

Some folks said that without doubt these were slow readers. Others thought this procedure was going a bit too far, like killing a fly with a ten pound hammer. There was one point in its favor, however. It got results. Library officials said how nice it was, after thirty years of sending innocuous notices that were largely ignored, to see overdue books coming back at three times the usual rate.

We got to wondering if something like this wouldn't be a good thing for ordinary citizens like us. We entrust certain members of our lean and precious stock to so-called friends, never dreaming that in that moment of weakness we have passed the point of no return.

Let us put the shoe on the other foot. Imagine the shock of being awakened at midnight by a blue-coated representative of the law and hearing one standing beside him say, "Where is that book I loaned you five years ago?" One would certainly wake up fast under such stimuli.

Perhaps we should order our Christian behavior after the pattern of old Jewish law and declare a sabbatical year, in which we return all displaced property to its rightful owner. Think what would happen, for example, if everyone—even Christians—began returning books and other things they had borrowed. The resulting peace of mind would be worth it, even if the neighbors did walk up and ask you, "Say, are you folks moving?"

Yes, there's no telling what an aroused conscience will do. Oh, excuse us! We just happened to remember . . .

For Women Only

A thoughtful article in a recent issue of *Christian Woman* makes a point of an interesting but significant inconsistency.

The author, a Christian mother and grandmother, mentions a newspaper poll of teenage girls in which 90 per cent of those interviewed admitted quite frankly that they would rather do anything than housework. Yet in other polls, the article pointed out, the girls were just as frank to admit that their real ambition was to get married and have a home.

It would be easy to smile at these girls or make comparisons with pastors who do not want to preach, doctors who do not want to make sick calls or mechanics who do not want to get their hands greasy. But the problem is not limited to teenage girls; in fact it is something we feel a great many women are facing. (Men likewise are not immune to the same basic kind of inconsistency, though in other settings.)

Much has been written about how to make the more onerous tasks of housekeeping easier and more pleasant. Food manufacturers, appliance makers and those responsible for the hundreds of soaps, detergents and other household products have teamed up to make housekeeping as quick and easy as possible. (One newspaper columnist in the Southwest complains that observation of the checkout lines in a supermarket will show women in his area are feeding their families on canned foods, prepared mixes and frozen TV dinners.) But most women, we think, would say that housekeeping is still a demanding type of work which is not always pleasant or easy—and which is never done.

Up to a point, the search for ways of doing housework more easily and quickly is quite justified, of course. But it will never lead to a real solution to the housewife's problem.

For men and women alike, the key to satisfying living lies not in escape but in obeying God, accepting responsibility, in being useful. Such was the teaching—and example—of the Lord Jesus. "Whosoever of you will be the chiefest," He declared, "shall be servant of all." Then He added the gentle but forceful reminder: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).

The work of a wife is repetitious, often confining and

often monotonous. But her privileges on the basis of love and service are beyond description. If she can but keep these in view, remembering that in so doing she serves the Lord in the calling He has given, her battle is virtually won.

Her resources are more than sufficient. Does she lack still as a homemaker? Let her ask of God "that giveth to all men liberally, and upbraideth not" (Jas. 1:5). Does she need patience, or strength or grace to forgive? Does she need a new vision of her high calling? All may be hers at God's throne of grace.

The virtuous woman of Proverbs 31:10-31 is a serene and joyous person, but she is this not because she has escaped the brunt of her calling but because she has met it fully.

Close That Quarterly!

By and large the Sunday school quarterly has been a fairly effective device for gathering a great deal of information and teaching know-how and then putting it at the fingertips of grateful Sunday school teachers. But it has suffered from misuse almost as much as a hotel guest towel.

Many a Sunday school class sails through a Sunday morning lesson without so much as opening the Bible. Indeed, so well established is the quarterly in such classes that many members feel that a Bible is excess baggage.

It is common knowledge that among Eskimo families younger members often chew tough, frozen meat for the old or for the very young. A Sunday school class which gets only what the quarterly provides does not fare much better.

If we had our way we would print Sunday school quarterlies so that the leaves would stick tight together until the lesson in Scripture had been read at least once or twice. After that, teacher and pupil could make good use of the quarterly material—and we would urge them to do so—until Sunday morning. Then we would favor stacking the quarterlies in the corner for most of the lesson period while class members learned to feed and instruct themselves from the Word of God.

Sunday school publishers would and do say much the same thing. But the matter lies in the hands of those who use the materials. In other words, it's up to you.

What will it be, strong meat or chewed meat for your Sunday school class next Sunday?

Coming Next Month

ARE WE FOLLOWING IN ROME'S FOOTSTEPS?

Is the United States following in the footsteps of mighty Rome? In what ways are we duplicating her tragic mistakes? Perhaps you've asked yourself such questions. For a helpful perspective, see next month's special interview with Dr. Robert S. Stone, professor of classical languages, Wheaton College.

YOUR GUESTS, AMBASSADOR!

Thousands are here and others will be arriving this fall—non-Christian students from foreign countries. International Students, Inc., with the assistance of laymen throughout the country, is helping them get a glimpse of the Christian side of America. Max Kershaw tells the story in next month's issue.

THE CHRISTIAN AND THE POWERS THAT BE

What does the Bible have to say concerning the role of government? What is the Christian's responsibility to it? These are only two of the many helpful questions which will be answered next month by Dr. Charles Ferguson Ball in an outstanding Bible exposition. Watch for this special Bible study.

*while headlines shout word of
Communist advance and diplomatic parrying,
dedicated missionaries carry on a . . .*

HIDDEN WAR

ACROSS the tropical rice fields a water buffalo ambles along in complacent unhurry. Atop him rides a dreaming, smiling cavalier with legs a-dangle and the serenity of the fields reflected in his eyes. Day's work ended, the night shadows fall rapidly, stars light the sky and the moon begins her stately ride through the palms of the coconut trees.

Night . . . silence . . . until the darkness trembles and comes alive with the notes of the *khene* pipes. Somewhere, voices begin an improvised song. The music develops, carries over the fields and fades softly into the quiet air. This is Laos.

This small peace-loving country, tucked away in a little corner of southeast Asia, is inhabited by a people who want nothing more than to be left alone. Yet this country and people are written up daily in the newspapers of the world. Its government is under fierce pressure from Communist forces. Its northern half is almost entirely taken over by rebels. And one misstep in diplomacy in the affairs of nations and this quiet land could provide the torch to set the world on fire.

Enough is being said these days about the civil war which has disrupted the quiet days and invaded this gentle people with ruthlessness and death. But a second war is in progress, a "hidden war," of interest to Christian people everywhere. This war began 59 years ago when the Swiss Brethren first began to penetrate the jungle denseness to bring Christ to the people. What about this war? How is it faring?

♦ To VIEW missionary enterprise in Laos, one must see the land divided in two—much as the military strategists see it. There is the northern half which, like a huge thigh, stretches from east to west. Then there is the southern half, where the country thins out into a long, narrow leg and foot, running almost north and south. Let us begin with southern Laos, where the war—at this writing—has not yet reached. What is the missionary picture there?

Missionary work in southern Laos is under two resident missions, the Swiss Brethren and the China Inland Mission. Some curtailment and ha-

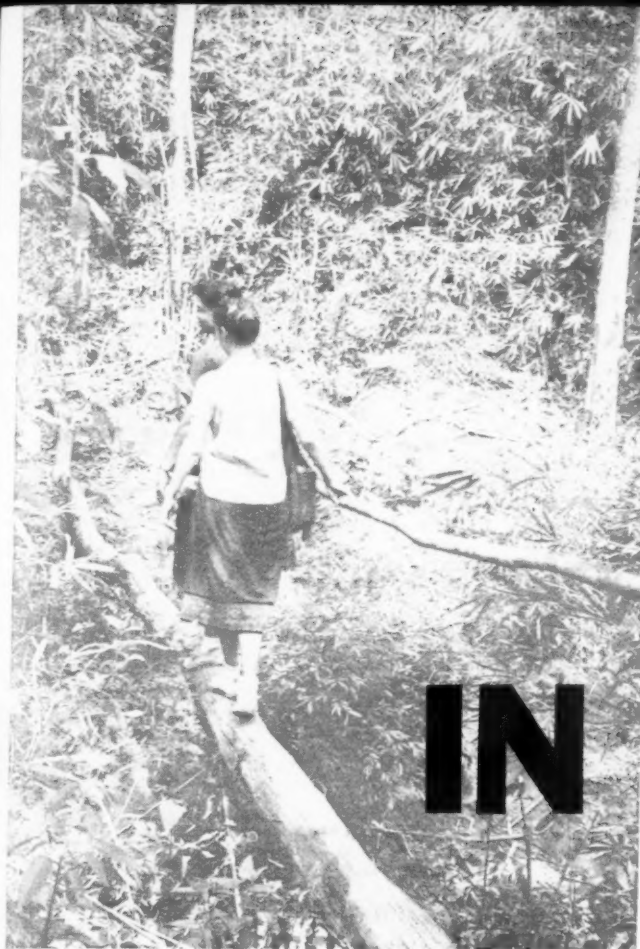
arrassment, resulting from the over-all situation, calls for patience and fortitude, but as yet no missionary has been forced to leave the country, and the work goes on with little interruption.

In Savannakhet—recently dubbed the "southern capital"—the Lao church is moving forward under the tutelage of the Swiss Brethren, its hand of influence and prayer reaching into surrounding areas.

One example comes to mind. Dwelling in Savannakhet is one who came out from China two years ago. He responded to the gospel with a heart hunger that could have come only from God. Week by week the truth sank deeper into his heart. Recently, just after singing the chorus, "Joy, joy, joy!" this spontaneous testimony bubbled forth: "Small friends, that truly is the real joy. How do I know? Because I have that joy in my heart since I have believed in Jesus!"

Missionaries have gone into scores of Gallaer tribal villages in this southern leg of Laos, spreading the gospel. The door is open. In Thateng and Saravene good contacts have been

Moody Monthly



Missionaries cross one of Laos' many tree-trunk bridges.

IN LAOS

By Eileen J. Kuhn

made, and valuable information obtained to promote linguistic work among the Takeng tribes.

The picture is especially bright in distant parts of the Thakkek province as believers go on with the Lord and young missionaries dig into the language, living right in among the Laotian people.

In the distribution of Christian literature, plans move forward. *Peace With God*, translated recently, is ready for printing. New tracts are ready for reproduction, together with a Laotian catechism. Our gospel recorder missionary is now in pursuit of new tribal tongues in which to make recordings and propel the Christian message to tribes and peoples who have not yet heard.

Missionary morale is high in southern Laos. The encroaching war has produced no thought of relinquishing the fight, but rather of sticking by the stuff, that we may be counted worthy to share in some little suffering for His Name.

♦ SOME thrilling stories have come out of northern Laos, concerning one large

tribal group in particular, called the Miao tribe. This tribe, colorful in dress and fascinating in customs and language, has been pinpointed for special interest by a number of social and ethnological study groups. The history of the Lord's work in this tribe is comparatively short, but much to the glory of the Lord.

In 1950 two missionaries of the Christian and Missionary Alliance Mission, Mr. and Mrs. T. J. Andrianoff, were working among this tribe, with the help of a Khamoo Christian, Nai Kheng. Nai Kheng and his wife lived in a house the natives said was haunted. True, they heard disconcerting sounds at night inside the house, but sheltered under the wings of the Almighty they were at peace.

Others furtively watched this couple and wondered at their constant joy and peace. Among those who questioned them regarding this was an influential Miao sorcerer. Nai Kheng grasped the opportunity with joy and "preached unto him Jesus."

The day came when this Miao tribesman decided that he too wanted to walk the way of Jesus. Utterly de-

stroying his demonolatry devices, he put his trust in the living God.

The very next day, however, the missionaries were to leave for a two-months' stay at another station, and even while they were preparing, the new believer came in to say that the devil was seeking to overcome him. What could they do? They could only pray that God would maintain his tiny spark of faith.

Two months later the Andrianoffs returned. One of their first questions was, "Is the Miao believer holding firm to his trust in the Lord?"

Smiling happily, Nai Kheng produced several sheets of paper. There, 900 names were inscribed—names of those who in that short time had turned to the Lord because of the witness of this one man! The converted sorcerer had felt that what he had was too good to keep, and he and Nai Kheng had gone from village to village with the transforming message of the gospel.

Swamped with questions and requests for help and advice, the Andrianoffs faced the mountainous task of teaching these new believers. For this

*In the Miao area
where Communist war
has recently come
a converted sorcerer
has preached the gospel*



Buffalo are sacrificed by many of the tribes of Laos. Here is an important offering, a head and tail. The gong in the background also played a major part. Rosemary Foote photo

they needed help. They sent to the capital, Vientiane, and G. E. Roffe, one of the early missionary pioneers of Laos, flew in to stay for a weekend.

But—in the all-wise plan of God—the plane he came in on developed mechanical trouble soon after arrival and was grounded. Then the rainy season began, and both road and air transport were cut off. Not until seven weeks later was the necessary repair part for the plane parachuted in by an army plane, enabling Mr. Roffe to return to Vientiane. Those seven weeks were spent teaching these babes in Christ the Word of God!

✦ It was in this Miao area that war came in recent months. There are many unbelieving Miao, of course, and many of those who have professed Christ do not know the fullness of the salvation they have received. For these simple tribal people it is a time of confusion and testing. They stand in need of the prayers of Christian people everywhere. For while it is true that not much news comes out from there about how the Christian natives are faring, prayer is one spiritual weapon that reaches into all places and sustains the people in this trial of their faith!

The feet of those who bring "good tidings of peace" have been slow to reach Laos. Known for centuries as "the Land of a Million Elephants and

the White Parasol," the country has placed this emblem in splendor on its crimson national flag. The roots of this symbolism reach down into Buddhism, the national religion. To watch just once the stately march of saffron robed priests filing silently down the dirt roads in the early morning light is to catch a quick painful glimpse of the need of the gospel. To see just once tribal animism in full play and in deadly earnest is to be abruptly gripped with the desire to spend and be spent that somehow they might find Christ.

How did this royal kingdom preserve its revered, ancient past? Only by isolation. Withdrawn into landlocked valleys, the land threw off every attempt to woo it from isolation. A line of graves marks the first missionary penetration by the Swiss Brethren in 1902. But the staunch perseverance of these Brethren left another lasting monument—the translation of the whole Bible in the Lao language, a number of established churches and a growing literature production.

Even so, the missionaries were pitifully few, and they prayed for more. Then in 1957 the Lord brought the China Inland Mission into the southern area. These workers stood side by side with the Swiss Brethren in their task. Then in 1958 some Japanese Christians added strength to the wit-

ness. For the first time in Laotian history—at least, in the southern half—it seemed that the gospel was on the march. But even as these new workers gained entrée and facility in the language, the political situation grew tense, and Satan began erecting barriers to the advance of the gospel.

At this writing, the fighting is still going on, in spite of the opposition of most of the southeastern countries and the western democracies. The position of the communist rebels seems to be growing stronger, even while negotiations for a cease fire are in progress. Even as we wait and pray, the opportunities for continued missionary penetration may be slipping from our grasp.

✦ URGENCY is upon us in this little country. Northern Laos is overrun with Communist infiltration. In southern Laos the time is being redeemed. But it appears that that which is to be done must be done now. The international spotlight on Laos is an earnest call to prayer, lest the door close in our faces while we moan, "Too little and too late."

*The sunset flames across the sky,
Giving to all its last long cry;
The work that centuries might have
done*

Must crowd the hour of setting sun!
END

Moody Monthly



Her son-in-law is a Christian, but her heart is still ground for battle. Don Rulison photo



Scenes like this encourage Laos' missionaries. Christians of the Lao Assembly gather for a Christmas meal and program in the village of Lacsong near Savannakhet. E. J. Hazelton photo



Peaceful setting for a twofold conflict. Ferry crossing at the border between the provinces of Thakhek and Vientiane. E. J. Hazelton photo

June, 1961

*For those who know the risen Christ,
crisis and seeming defeat can only
lead to ultimate triumph*

the road to Galilee

By W. Glyn Evans

ONE of the favorite stories of the late Dr. Will H. Houghton concerns a gentleman who stood one day looking into a store window. Standing next to him and also looking in was a little boy. It was Easter time, and in keeping with the season the shopkeeper had arranged a setting of the crucifixion.

After a while the boy turned to the man. "Them's Roman soldiers," he explained.

The man said nothing, but kept studying the window.

"And there's Jesus," he continued.

Still no response.

"They killed Him."

By this time the man, having satisfied his curiosity, started to walk away. Then he heard a patter of young feet behind him and felt a tug on his sleeve. It was the boy.

"Mister," he said, "I forgot to tell you the most important part. He's alive again!"

Many of us are inclined to forget that Calvary was not the end. If the cross is all there is for us, we have left out the most important part.

Certainly at Calvary the Son of God

offered Himself as the divine sacrifice for sins. He wrought our redemption there. There He purchased our pardon for the offense of breaking God's holy law.

But no Christian should stay at Calvary, as though that were the last stop in God's program. The work of our Lord Jesus did not end there. Though "they killed Him," He is alive again!

There is a road that leads away from Calvary just as there was one leading to it. And if the road down was one of sadness and despair, the road up is one of joy and victory and power. This was the message of the angel to the women when they came to the tomb and found it empty. "Go quickly," he said, "and tell His disciples that He is risen from the dead; and behold, He goeth before you into Galilee; there ye shall see Him" (Matt. 28:7).

The road to Jerusalem must be superseded by the road to Galilee. Victory follows defeat. Joy follows sorrow. Life and power follow the dark shades of Golgotha!

This is true not only of our Lord, but of every believer, who—because

he believes—has been made a partaker of his Lord's risen life. And it is borne out in personal experience when in yieldedness to the Father's will we follow our Lord through suffering into the "afterward" of power and blessing.

✦ In the Valley of the Ten Peaks, high up in the Canadian Rockies, lies Lake Moraine. Tourists have called it one of the world's most beautiful lakes because of its serenity and peacefulness. This marvel of nature came into existence many years ago when one of the towering peaks above it convulsed and one-quarter of its mass tumbled into the valley below.

In doing so it bridged a small stream, completely cutting off its flow. Thereafter, year by year, little by little, as the snow melted from above, the stream backed up and swelled into a lake. When it reached the height of the natural dam, gently it overflowed, so that at last the stream flowed on just as before.

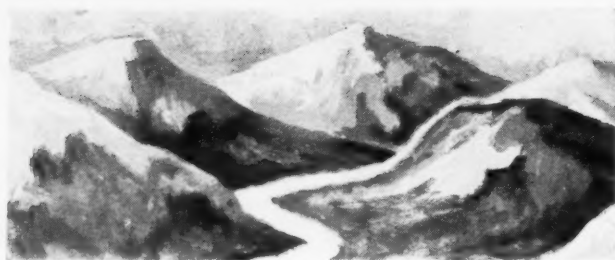
Thus, in the process of time, what the gigantic rock slide did to the stream was cancelled out. And more than that, the stream gave to men a

sight of such beauty and triumph as hardly to be equalled anywhere in the world.

This is a figure of what took place in the will of God at Calvary. There, Satan's forces in a rage of wrath seemed to have their day. The Son of God was impaled upon a tree. For the moment it seemed that He was cut off, annihilated, ruined. But they did not know the One with whom they dealt. Men might dam up the life of the Son of God. But the third day after, that Life surmounted the dam and broke forth afresh in a rushing stream.

The road to Galilee was God's answer to men's defiance. What they did to His Son on the cross, He undid on the Galilee road. They rejected Him; God received Him. They humiliated Him; God honored Him. They killed Him; God made Him alive again.

✦ NOTHING looked as hopeless and final as Calvary. Yet nothing became so promising, so limitless in blessing as the road that led from Calvary to Galilee. But Galilee did more than neutralize what had happened at



THE ROAD TO GALILEE

Jerusalem. The Galilee road was a victory road.

In his book, *Signs in the Storm*, Joseph Nemes told of the seemingly tragic outcome of his attempt to escape from a communist concentration camp behind the Iron Curtain. After weeks of harrowing danger he arrived in Austria, only to be arrested and turned over once more to the communists. Despairing, in the darkness of his solitary cell he faced the sentence of death. There was no possibility of escape. He was finished.

In those hopeless hours, God spoke to His servant. He led him to pore over familiar passages of Scripture and drew out his soul in prayer. Gradually, He impressed upon the youth's heart the need of wholehearted surrender to His will. In the days of sweet fellowship that followed, this young Christian, bereft of every earthly hope, nevertheless found joy in complete dedication to the heavenly Father's will, whether to life or to death. Victory no longer lay in the hands of the prison commandant; it lay in the hands of God.

On the eleventh day, an officer came to the young man's cell and announced tersely, "You are free!" Out into the bright sunshine Nemes walked. Legally he was free. But far more important, he was spiritually free as well. In the place of his greatest defeat, he had found his greatest victory.

So, perhaps, with you. You may be facing possible catastrophe, physically or spiritually. Yet God waits to transform it into mighty victory—if you, as our Lord did, yield yourself completely into His hands.

♦ THE road to Galilee is not only the road to victory. It is the road of advancement. The disciples felt that the death of the Lord was the end of everything. Hear the two who walked on the Emmaus road: "We trusted that it had been he which should have redeemed Israel" (Luke 24:21).

Do you hear the accents of despair? The death of their Master meant *terminus, finis*. With His last breath the curtain surely had come down.

There was nothing to do now except go home, pick up the threads of life and settle down to what once was. They did not realize that Calvary was not the end, but the beginning.

The fjords of Norway, travelers tell us, are full of surprises. One seems to be voyaging straight into a wall of rock, with a sheer dead end ahead. Unmindfully, the navigator steams on. Just as it seems he must crash, suddenly the fjord takes a totally unexpected turn, and a new channel appears. This is, of course, a delight to the passengers. The seasoned captain, however, knows that the fjord is not an end but a means. There is always a way out.

So with the Galilee road. It is the continuum of God's plans and purposes. Have you noticed that Jesus never seemed to look at the Cross, but *through* it? In the entire Upper Room discourse (John 13-16), our Lord was speaking of the road beyond. The Father's house, the coming Comforter, the fruitbearing vine, the return to the Father—all these are scenes from another chapter in the Book. There is another way beyond the barricade, another life beyond the tomb.

When Jesus surrendered to the mob in Gethsemane, He was not consigning Himself to oblivion. He was merely turning a corner, opening a door, breaking through, knowing there was something else beyond.

Christ's ministry after His resurrection was new from the standpoint of location and work. On earth the Saviour was confined to a body and necessarily limited. After His resurrection He was given "all power and all authority." Now He was free to send His Spirit into the world to universalize what He had accomplished in death, and apply the benefits to all who would believe.

Thus, the road to Galilee opened the highway of blessing to the wide world. No nation need henceforth be exempt from the saving power of the Son of God, and no individual need cry in vain for cleansing and healing from sin.

What does this mean to us? It means, for one thing, that the victory

of our Lord over death is our victory also. "Because I live, ye shall live also" (John 14:19). The impact of this truth on a world bound by fear and death is amazing. To peoples throughout the world, death is recognized as the final defeat and irremediable. But the hope "which is ours through Jesus Christ" is assurance that death is not the everlasting roadblock it was and might still appear to be. The Galilee road is strewn with signs that announce confidently that death has been overcome.

♦ BUT there is something more for us here. Our Lord's victory at Calvary guarantees for every believer who yields himself to His will that for every miniature Calvary there is an aftermath of blessing.

A favorite tourist spot in Idaho is the Craters of the Moon Park. In the center of the park lies a mound of dark volcanic ash, a most depressing sight. Most of the year this huge mound lies dead and unproductive. But in the spring, out of the black mass blooms a small, white flower, that grows in such profusion that the whole area is transformed into a magic whiteness. Nowhere else in the world does this kind of flower grow. Only here does the peculiar combination of soil and moisture give birth to this wondrous display of beauty.

There are times when the Christian life may seem utterly desolated by trouble. But give God time, give Him His "nevertheless, afterward" (Heb. 12:11), and He will bring the flower of godliness out of the life darkened by sorrow.

What about the trouble you are facing just now? It cannot be worse than the havoc of Calvary which God turned into His mightiest conquest. If you will let Him, He will turn your chaos, your defeat, your supreme sorrow into rich, abiding blessing.

Our Lord walked the Jerusalem road to the cross only once. He never walked it again. Then came the announcement to the disciples: "Behold, He goeth before you into Galilee." There at the seaside He confronted

[Continued on page 55]

WHERE SHOULD A CHRISTIAN GO FOR HIGHER EDUCATION?

By S. A. Witmer



How shall I prepare for my life's service? What considerations should I put first? To what school should I go?"

These are the increasingly difficult kind of questions faced by Christian young people and their parents today as education becomes more complex. In no other decisions except possibly those concerning marriage do young people more urgently need God's guidance.

The key to such guidance is simple obedience—unqualified willingness to do the will of God. But a necessary preliminary is the gathering of accurate information.

This article is an attempt to provide such information. While it cannot include all the pertinent data on such a broad subject, it does attempt a helpful survey of the major problems and opportunities facing Christian young people who seek preparation beyond high school.

† At the outset it is important to realize that guidance from the Christian point of view is not always available from high school vocational counsellors. Some are sympathetic, while others have no understanding of Christian values. Some are even prejudiced.

I know of a fine young Christian who felt a call to prepare for Christian service. He shaped most of his high school program for later theological education and even sent his application to a Bible college. But before completing high school, an exceptionally high score in a national mathematics examination brought a lucrative scholarship offer. This inducement, plus pressure from counsellors to take advanced work in mathematics, led this boy to drop his plans for theological preparation, cancel his application and accept the scholarship.

WHERE SHOULD A CHRISTIAN GO FOR HIGHER EDUCATION?



The counsellors thought only in terms of aptitude and use of his talent for the national interest. Certainly mathematics and science are fields in which devoted Christians may be called of God to serve, but in this case it is probable that a missionary or a pastor or an evangelist was lost to the cause of the gospel.

Christian young people may profit from listening to vocational counsellors. But they should also talk over their educational needs with parents, pastors and educators—persons who are definitely Christian in their convictions and outlook.

♦ THE amazing complexity of higher education in America calls for informed judgment. Early in our nation's history, there were four professions—law, medicine, teaching, and the ministry. Today in the healing arts alone there are scores of professions and specialties.

Just since World War II, the nursing profession has branched into several orders calling for variations in amount and quality of preparation. A similar development has taken place in the teaching profession. Even the number of professions has greatly multiplied. Science has spawned an incredible variety of "ologists." In addition, modern technology has given rise to an amazing number of professional and technological occupations. Corresponding to this vast complex is the intricate maze of American education with its trade schools, colleges and professional schools.

Fortunately, the high school senior does not ordinarily need to make all his choices at once. A medical student, for example, is usually well along with his medical education before he chooses a specialty. A student may begin preparing for the ministry before he knows what his eventual type of service will be. Of course, the sooner he knows, the more definitely he can plan.

It should be kept in mind, however, that a God-planned life moves in a straight line from the divine point of view, not necessarily from the human. In the life of Moses there was a forty-year desert interlude between univer-

sity preparation and his "life's work."

Evangelical circles of our day provide many examples of this principle. Bishop Leslie R. Marston of the Free Methodist Church was a graduate specialist in child psychology before becoming a churchman. Dr. Roger Voskuyl was in nuclear science before God called him to be president of Westmont College. *The important thing is to let God plan one's life according to His ways and will.*

♦ FROM the standpoint of preparation, vocational professions fall into two classes. First, there are those, like medicine and law, that require a basic college education before training for a profession in a graduate (above college) school. Second, there are those that provide preparation for vocation on the college or post-high school level.

Among the latter are two classes of schools. Vocational or technical schools are highly specialized and give little more than the training necessary for occupational skills. Examples are business colleges and hospital nurses' training schools. Their programs afford little time for general education.

Regular colleges differ from purely vocational schools in that education for culture and breadth of knowledge is considered as important, or more so, than the acquisition of skills. Teaching, engineering, and music are among the professions for which preparation can be obtained in regular colleges. In each, preparation can be continued in graduate schools.

Probably most of those who read these pages will prefer a Christian school to a secular, but it is not always possible to secure the desired kind of vocational or technical training under Christian auspices. It is possible, however, to prepare for such professions as teaching, music and engineering in Christian liberal arts colleges. (Only a few, including Geneva College and John Brown University, offer courses in engineering.) In addition, quite a number of evangelical Christian liberal arts colleges offer pre-professional programs in the fields of medicine, nursing, dentistry, engineering and law.

Before selecting a college for pre-professional preparation, a student should be certain that it offers all the work required for the graduate professional school he expects to attend. For example, medical schools require certain courses in science. If an applicant lacks these, he will need to make them up as deficiencies, which may require an additional year of preparation. Since requirements in medical schools vary, the student should be familiar with the specific demands of the medical school he expects to attend.

Preparation for church vocation or Christian ministries has a large place on the college or post-high school level. This includes pre-seminary preparation either in a sound Christian liberal arts college or in a Bible college which offers a substantial amount of general education along with its Bible major. Statistical evidence shows that such students are more appropriately conditioned for seminary work and do better than those who have prepared in a secular college.

Bible institutes and colleges, of course, offer preparation for other ministries than the pastorate. They are outstanding in the training they give to missionary candidates. A number of evangelical bodies look to their Bible colleges to prepare students for all their ministerial needs at home and abroad. Other denominations are developing Bible institutes to supplement their colleges and seminaries to prepare men and women for such ministries as parish work, church secretarial work, missions, and Christian education. A few schools, led by Moody Bible Institute, offer thorough training in such highly specialized fields as missionary aviation and radio technology.

♦ BUT what of those who for one reason or another will go from high school into secular colleges or universities? Those in this group often face a critical problem. Going to college involves much more than obtaining an education for vocation. What happens to the young person's faith, his attitudes and his heart are as impor-

*Those who counsel, as well as those who question,
will profit from this thoughtful advice from one who is
thoroughly familiar with the opportunities for Christian students.*

tant as what happens to his mind.

The secularization of much of higher education on the one hand and the need of students, particularly those of college age, to become established in the Christian faith call for careful discrimination in selecting a college.

The years immediately following high school are critical. The need for "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ" must be given first consideration. Unless the student acquires the Christian world view in college, he is likely to become lost in the wastelands of skepticism and humanism.

On my desk, as I write, is a letter from a Christian mother, who is a high school teacher of art. She says:

Leading a student to decide for a state or a liberal arts college is against my better judgment . . . Having completed my degree three years ago after some years of absence from the teaching field, I know the nature and degree of humanistic teaching. Our community has had its share of students who have been shaken from their precepts by exposure to this atheistic teaching . . .

Our daughter chose the teaching field . . . she went to a state college for teachers. The normal distasteful immorality among students, the required reading (also distasteful), and the treatment from professors who are anti-religionists was taken as a matter of endurance. But when she was confronted with a bid to join a group (theater) who called themselves L.A.G., "Let's Abolish God," she rebelled against the system and is about to give up and go to a Bible college even if she cannot teach.

[Obviously, there are other alternatives than to give up the teaching profession, for there are sound Christian liberal arts colleges, and even Bible colleges, in which certified teacher education can be secured.]

♦ The immediate problem for the Christian high school graduate breaks down into three important goals: securing (1) *general or liberal arts education* to broaden and deepen his educational foundation as a basis for all later specialization, ordinarily taken in the first two years (lower di-

vision) of a four-year college or in a junior college; (2) *professional or pre-professional education* to prepare for a life of service; and (3) *Biblical education* for Christian maturity and witness.

Every Christian who pursues education beyond high school should plan to include thorough Bible study in his program. It is the Word of life that builds spiritual muscle and backbone. It is God's revelation that illuminates the facts disclosed by science. Only in the Bible is to be found the truth about man, the universe, and God Himself. It alone is the source of the wisdom that gives life meaning and direction. It is the one antidote for error. If a student's faith is firmly grounded in the Scriptures, he can more readily withstand the anti-Christian philosophies which he will encounter if he climbs to the upper rungs of the education ladder.

And he will inevitably meet such philosophies. There are few Christ-centered, Bible-based graduate schools and universities. Most of the universities with graduate schools in medicine, engineering, law, forestry, etc., are public institutions and as such are not committed to Christian faith.

But the Christian student does not need to go to a university for his undergraduate preparation. The important college years can be spent in a Christian environment where Christian guidance and Bible study are available. By the time the student gets to the professional school in a university, he should be mature enough to stand for his Christian convictions. Then his first concern will be to win the other fellow rather than merely defending his position. In this he will have the active support of groups like Inter-Varsity Christian Fellowship.

In urging the importance of grounding in the Bible, I am speaking from personal experience. My own teenage faith was undermined by clever teachers who regarded the Bible as a collection of myths and fables. Though this faith was later recovered by the grace of God, I was left with many questions that clamored for answers.

Provisionally, I was led to a Bible school before going to college, semi-

nary and university. There, under Spirit-anointed teachers, my faith became established in the ever living Word and the foundation for life was secured.

♦ This, then, would be my considered advice to high school students planning on college: With all of your knowledge, get wisdom—the wisdom of the Bible. Don't take the bait of mere "Christian atmosphere." That is good, but not good enough. You need to do more than absorb some spiritual ozone; you need to saturate your heart and mind in the truth of God's Word. If a liberal arts college fits your academic needs, be sure it offers and will make room for some solid Bible study in your program.

An alternative is to take a year or two of Bible before taking a program that can be secured only in a general college or university. Some Bible schools offer special programs for such students. Multnomah School of the Bible has a one-year intensive Bible course for graduates from colleges and professional schools. Since a number of Bible institutes and colleges are accredited, it is possible now to secure more advanced standing for the work they offer.

How can one know which schools are evangelical and definitely Christian? It would take the wisdom of Solomon to draw a straight line between sound evangelical colleges on the one hand and colleges affected by liberalism on the other. However, here is a clue that will help. In the pages of such evangelical periodicals as *Moody Monthly*, *Christian Life*, *Youth for Christ*, *Sunday School Times*, *United Evangelical Action*, *Eternity*, and *The King's Business* are found editorial information and advertising concerning Christian schools. It is the policy of these periodicals to publicize only those schools that hold to Biblical Christianity.

In considering a school or college, get all the information available. Avoid hurried decisions. Visit campuses if possible. Ask questions. In short, be informed—and look to the Lord for guidance. **END**

(Reprints, 10¢ each, 15 for \$1.00.)



FROM THE CITADEL FOR CHRIST

GENERALS AND GAP MEN

THE long double-line of graduates moves onto the platform. Parents and relatives lean forward in their seats. The measured notes of the organ drop softly into the background.

"Frank Abercrombie . . . Dorothy Adams . . . Ray Austin."

The first graduates step forward to receive diplomas and you breathe a prayer of thanks. These are young men and women, prepared not only for life but for vital Christian service.

But it is right here, of course, that the Christian public as a whole loses sight of these young people as a group. They go out from many schools; they leave for hundreds of places of service, both here and overseas.

The observance of Moody Bible Institute's 75th anniversary this year, however, has prompted a more careful look at the 35,000 Moody-trained men and women in the great world-wide army of dedicated workers.

An earlier article [April] sketched the story of home-front soldiers trained at this pioneer Bible Institute

—pastors, evangelists, Bible teachers and home mission workers. This one brings close-ups of two more important groups of workers—generals and gap men.

★ **WHAT** is a gap man? Perhaps if you are fortunate, you have one in your church, or even two or three. He—or she—is not in so-called full-time Christian service. Weekdays he sits behind a desk or drives a truck or calls on customers.

But there's something different about Joe or Mac or Helen. It shows up, perhaps, when the fellow who works with Joe starts coming to church with a brand-new Bible—and evidences of a brand-new life as well. It shows up, too, when the Sunday school lacks a superintendent and Mac steps quietly into the vacancy, or when Helen Smith takes over some sick calls that the pastor just couldn't make.

While many of this year's graduating class at Moody will find their

places in full-time Christian service, others will go forth to swell the ranks of gap men—some in businesses and professions, some on farms and in factories, some in homes and schools.

How will these folk be used? Some like Carl Gundersen, a Moody graduate of 1920, will turn their talents back to God by sharing money as well as administrative know-how. Last spring Carl left the business affairs of several land developments and building companies to fly to Africa. The reason: dedication of a new mission hospital in Southern Rhodesia to which he had been able to make a considerable contribution.

Besides the giving which his business efforts make possible, Carl serves on the boards of Youth for Christ, International, and Winona Lake Bible Conference, as well as board chairman of The Evangelical Alliance Mission. In addition, he finds time to serve as treasurer of the National Association of Evangelicals and has volunteered his time as finance chairman of the

Moody Monthly



By Faith Coxe Bailey

1962 Greater Chicago Billy Graham Crusade.

Not every gap man makes a contribution through his business. Some serve through Christian witness in their places of work, through leadership in their churches, through sharing know-how with Christian enterprises.

Kenneth Koch, for instance, who attended Moody for several terms, volunteers far more than a tithe of his time. At Calvary Baptist Church, Chillicothe, Ill., he not only superintends the multitudinous activities of a prospering Sunday school, but he also chairmans the board of deacons.

Over and above this, Kenneth gives articulate testimony to his faith to the men he meets in the business world. Owner of a large trucking company, he participates actively in the Peoria Christian Businessmen's Committee. In addition, he willingly shares his administrative experience with various boards—Moody Bible Institute, Winona Lake's Chapel Crusaders and

the radio broadcast, Chapel of the Air.

♦ **YOU'LL** find Moody-trained gap men in all kinds of places. In Ketchikan, Alaska, for example, Charles Boyer '43 teaches science in the senior high school, and Richard R. Lather '39 is principal of an elementary school enrolling 850 youngsters. Their spare time is volunteered to a Ketchikan church. There, in that remote spot, both men teach adult Sunday school classes. In the past few years, they have served in various posts much in need of trained gap-man leadership.

Gap men fill other niches. A ranch owner in South Dakota is the effective chairman of his church's board of evangelism. The operator of a gigantic Texas automobile agency contributes heavily through his tithe and also through his service.

Still others are most notable for their personal witness. Ray Studley, who attended Moody in 1936, works five days a week as controller for a Long Island City baking concern. But

Saturday nights you can find him at the area Youth for Christ rally, counseling with teenagers. Sunday mornings, a class of 16-to-18-year-old boys respond to his presentation of God's Word. Weekdays, Ray shares in the job of making contact with businessmen of Nassau County, N.Y., through the Christian Businessmen's Committee.

♦ **GAP** women like Mrs. Paul Jones of Glenview, Ill., are filling equally strategic positions. Mrs. Jones who graduated from Moody in 1943 is the wife of a Christian businessman and mother of two daughters. In addition to home duties and personal contacts for the Lord, she finds time to serve as a member of her church's Christian Education Board, chairman of the Pioneer Girls' Committee and as one of her church's deaconesses. She also teaches a Sunday school class and sings in the choir.

Some Moody trained gap men and women are husband and wife teams

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like John and Jennie Pierce. John's work as a highly trained electronics engineer has led them from White Sands, N. Mex., to posts in Holland and Belgium and to Cape Canaveral, Fla. Currently they are in Ft. Walton Beach, Fla., where John is manager of the Missile Guidance Engineering Test Group for the Boeing Gulf Test Section at Eglin Air Force Base. John teaches the adult Bible class for the rapidly growing Shalimar Presbyterian Church and Jennie teaches the intermediate class of about forty. She is active in women's work, teaching Bible classes and doing personal visitation.

Together John and Jennie have opened the Scriptures to scientists and engineers here and abroad, witnessing of salvation and the grace of God to Dutch, German, French, Belgian and American; to Jew and Gentile, rich and poor. On their present prayer list is a destitute family of nine whose fifteen-year-old son is facing forgery and grand larceny charges, an alcoholic and his poverty stricken family, and a twelve-year-old boy who has suffered a mental breakdown.

Like other alumni of Moody Bible Institute, they believe that all such heartbreaking problems find their

solution as the individual accepts Christ as Saviour and Lord and is given loving Christian guidance.

✦ **ALONG** with gap men and women, however, Moody Bible Institute has trained a number of the Christian army's generals—leaders who have been led of God to open new sectors on the world's battlefields or to step into places of former leaders. These are the men who, under God, plan the strategies, recruit the workers and direct the battle.

Many of these men are at the executives' desks of mission boards whose missionaries literally circle the globe. Under their direction, the gospel penetrates to far corners of the world—to the Orient (where Philip Armstrong '41 is the executive secretary of the Far Eastern Gospel Crusade); to the north (Vincent J. Joy '35 leads the Central Alaskan Missions, Inc.); and southward (William H. Taylor '37 is general secretary of the Central American Mission).

By and large, these men carry staggering responsibilities. Consider, for example, the work of Dr. David Johnson, a graduate of the twenties, as general director of The Evangelical

THE CORN OF WHEAT

RUTH GIBBS ZWALL

Which shall it be, little corn of wheat:
Do you choose to live as a golden seed
Or die alone in an earthen bed
For the hungering world in need?

Will you save your life from the cold and rain
Or give it back to the furrowed field,
That soon the reaper's hands may come
And gather the harvest yield?

Which shall it be, oh soul of mine,
Will you love your life for a few short years
Or give it all for the Master's sake
And the cry of the world through tears?

Though you lose your life it shall spring anew
From the tomb where it once was sealed,
And a wealth of golden sheaves shall stand
In the Master's harvest field.

Alliance Mission (TEAM). In 1946, when Dr. Johnson stepped into leadership, TEAM had 228 active missionaries with a total operating cost of \$350,000 per year. Today TEAM sponsors 820 missionaries with a budget of \$3 million.

Former general director of the Sudan Interior Mission which operates 183 mission stations and sends forth 1,300 missionaries is Guy William Playfair. He graduated from Moody in 1910 and went to Africa as a missionary the following year. In 1944 he became general director, and when he stepped down in 1957, SIM had tripled its forces. Today the mission's ten fields stretch nearly 5,000 miles from Liberia on the West Coast to Somalia on the Indian Ocean. Within this area are 68 million people.

There are other missionary-generals. One is the international general secretary of the Africa Inland Mission, Dr. Ralph Davis, one of today's missionary statesmen. Immediately after his graduation from Moody, about the time of the first World War, he sailed for Africa with his bride, whom he had met during his student days. In the mid-thirties, he returned to the home office. Under his leadership, AIM has increased the scope of its work more than 300 percent.

Home director of the China Inland Mission Overseas Missionary Fellowship is Arthur Glasser '39, who with a Cornell University degree and a successful start in civil engineering behind him, enrolled in Moody. His service as a missionary to China was terminated abruptly by the communists and he lived for more than a year under their regime. Today he is not only helping guide CIM as it faces communism on many mission fronts, but he is making a recognized contribution to the vigor and aggressiveness of missions' world-wide strategy.

Then there are generals at home, men like Don McFarling who directs the American Sunday School Union's far-reaching work in the isolated areas of the Pacific Northwest. Sunday schools, visitation, evangelistic meetings, vacation Bible schools and other similar activities are all under his direction.

♦ **OTHER** Institute-trained men and women have found places of leadership in Christian radio as it combats secularism and commercialism. They are the general managers, business managers and program directors of more than a dozen Christian radio enterprises in the U. S. and abroad.

Some are engaged in directing and producing programs that are aired on regular commercial stations. Melvin

June, 1961

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A. Jones, for instance, is the business manager of the Back to the Bible Broadcast, in Lincoln, Neb. Jim Draper is music director and general manager for Dr. M. R. DeHaan's Radio Bible Class.

Other men direct the affairs of stations that are committed to presenting the gospel during their total broadcasting time. KICY, Nome, Alaska; KAIM, Honolulu; HOXO, Panama; ELWA, West Africa, are all managed by Moody graduates.

A recognized leader in this world-wide radio effort is Clarence Jones, '21, co-founder of the World Missionary Radio Fellowship. In addition to his pioneering in establishing the world-wide ministry of HCJB, Quito, Ecuador, Jones is recognized as a world leader in missionary radio.

♦ STILL another group of Moody-trained generals has been led to places of far-reaching influence as heads of faculty members of Christian schools. Among these are the presidents of at least eight Bible schools in addition to outstanding faculty members such as Fuller Theological Seminary's Dr. Wilbur M. Smith.

Schools under the direction of Moody-trained men range from a big city institution enrolling almost a thousand students to an infant training school for rural young people. Today, for example, some 925 students a year receive Christian instruction in the four schools under the direction of Dr. Louis Talbot, '13, chancellor of the Bible Institute of Los Angeles.

During the twenty-nine years in which Dr. Talbot has been affiliated with Biola, the original Bible Institute located in downtown Los Angeles has expanded to include a School of Missionary Medicine and Talbot Theological Seminary. Biola College has been established and accredited, and the 75-acre campus at La Mirada has been purchased.

By way of contrast, in the little town of Bradley in the mountainous southwestern corner of West Virginia, you will find Lester Pipkin, hard working president of a brand-new Bible school. About eleven years ago, Lester, a Moody-trained pastor, was led to found a training school which is accessible, both because of location and low cost. This spring, the Appalachian Bible Institute graduates its 9th class. Already, more than eighty-seven graduates are engaged in full-time Christian service.

♦ SOME men are generals, indeed, along the pioneering frontiers of Christian work. These are truly the men of vision. Seeing a need, they seek God's guidance to meet it, and

then at last, step out in faith, enlisting funds and workers.

You will find such men of vision piloting many a unique ministry. Go down to the Tennessee foothills, to the Cedine Bible Mission directed by Paul Zimmerman, '32. It is an independent faith mission, unique for its many-sided program designed to ministers especially to Negroes.

Another truly pioneering effort has been that of opening up closed churches. Lyle Anderson, '35, moved into this pioneering frontier in the 40's when he was led to a dilapidated, memberless church in New York's Adirondacks.

Today Lyle is general director of the American Mission for Opening Closed Churches, which in the past 20 years has reopened more than twenty-eight churches in the Midwest, New England and New York.

Still other needs have called to other leaders. In 1959, adult delinquency arose just 1 per cent, but juvenile crime shot up a full 5 per cent. Another Moody graduate, Bruce Love, is a hard-working pioneer-general on this frontier. He is director of Life-line Division, Youth for Christ International, which carries on a nationwide program for reaching problem adolescents through laymen.

Literally scores of Christian organizations have found the dedicated, able men they have needed for positions of leadership. An outstanding example is the president of the Moody Alumni Association, Dr. Bob Cook. Dr. Cook played a leading role in the development of Youth for Christ and now holds a key position in the Christian publishing field as vice president of Scripture Press.

The list grows long—and yet these are only a few of the many Christian leaders and gap men who have gone out from Moody Bible Institute during the past three-quarters of a century.

These are key people in the world-wide gospel army—your army if you are enlisted in the cause of Christ.

Pray that there may always be new volunteers, trained for just such service, until our Lord returns! **END**

Note: In presenting this picture of Moody-trained laymen and leaders, we are aware that there are many Institute graduates not mentioned here who are doing an outstanding job in the work to which they have been called. We cannot, of course, mention them all, but trust that this article will remind our readers that there are hundreds of other laymen and leaders upon whom the blessing of God rests in an unusual way and who are carrying on a significant work for Him.—The Editors

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Dorothy Church



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UNIT NINE

FURTHER TEACHING FOR HIS OWN

By Alfred Martin

This is a Bible study, designed for home use by the correspondence school of Moody Bible Institute.

CHAPTERS 15 and 16, covered in this unit, were spoken apparently by the Lord on the walk with His disciples from the upper room to the Garden of Gethsemane. These chapters continue the same discourse begun in the two previous chapters.

In Chapter 15 appears the seventh I AM saying: "I AM the true vine." The nation of Israel, although referred to as a vine of God's planting (Ps. 80:8), failed to bring forth fruit for God (Hos. 10:1; compare Isa. 5:1-7; Matt. 21:33-46). In contrast, Christ is the genuine Vine; that is the force of the objective in the original. The figure for the relationship of believers with the Lord Himself is that of a common life which pervades the whole. No figure can express all the truth; here the question of salvation and safekeeping is not in view. The issue is abiding (which has to do with our continued fellowship with the Lord), and fruit-bearing as the result of abiding.

Three degrees of fruit-bearing are seen: "fruit" (15:2), "more fruit" (also 15:2), "much fruit" (15:5). If there is no fruit whatever, the branch is taken away. This perhaps parallels I Corinthians 11:30 and I John 5:16, where the teaching seems to be that God may bring physical death upon a child of His who is dishonoring Him. Fruit leads to cleansing, for the divine Husbandman is not content with the mediocre. He desires "much fruit" (15:8).

Most of us have not yet learned or acknowledged the truth of our Lord's statement, "Without me ye can do nothing" (15:5). We are inclined to agree that we cannot do much without Him; yet we have the temerity to think that we can do a little. Only when we come to perfect agreement with Him about our total inability, do we realize the other side of the picture, which is implied here and stated clearly elsewhere: "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

♦ To abide in Christ is to remain in constant fellowship with Him. This is the description given in the First Epistle of John (see, for example, I John 1:3). In other passages of Scripture other terms are used to refer to the same state. Here are some examples: yieldedness (Rom. 6:13), walking in the Spirit (Gal. 5:16) and

• • •

STUDY HELPS

- ✓ Seek a quiet place, then bow your head and ask the Holy Spirit to make the lesson clear.
- ✓ Turn to page 38 and check the answers to last month's exam. Note carefully any answers you missed.
- ✓ Read the text, looking up all the Bible references.
- ✓ Check the exam instructions at the end of the lesson.

• • •

being filled with the Spirit (Eph. 5:18).

One of the results of abiding in Christ is an effective prayer life: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (15:7).

Another result is continual joy. What greater joy could come to one than to know that he is loved by the Son of God even as the Son is loved by the Father (15:9)? The grace of the Lord Jesus is displayed in His calling us "friends" (15:15). His love is constant, but our experience and enjoyment of His love may fluctuate as we fail to abide in Him. His desire is that our "joy might be full" (15:11) as we keep His commandments and continue in His love (15:10).

Still another result of abiding, already anticipated in the opening section of the chapter, is continuing fruitfulness: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (15:16).

John's Gospel, as we have seen, is filled with striking antitheses: belief and unbelief, light and darkness, life and death, love and hatred. Having expressed His own deep love for the disciples and having commanded them to love one another (15:12, 17; compare 13:34, 35), the Lord Jesus fortifies them against the hatred which they will experience from the world.

The word "world" (Greek, *kosmos*) is used in different ways in the Scriptures (there are also other Greek words which are translated "world"). Sometimes it simply refers to man-

kind generally, as in John 3:16. Sometimes it is the wicked system (the Greek word literally means "order" or "organization") controlled by Satan, opposed to God, to the Lord Jesus Christ and to the people of God. The Lord Jesus plainly states that the world hated Him (15:18) and that it will hate His followers (15:19).

In the face of such words of the Lord, it seems strange that Christians sometimes try to curry the favor of the world-system. Like the sinful nature, the world is incorrigibly evil, and believers are not a part of it, although living in the midst of it. What could be more reprehensible than for a creature to hate his Creator? This is the grave charge which the Lord Jesus makes against those who have rejected Him. The very fact that He had manifested among men a sinless life increased the enormity of their guilt: "but now have they both seen and hated me without a cause" (15:24, 25).

Again the Lord Jesus promises the coming of the Comforter, repeating His language of 14:16, 17. He indicates that He is telling the disciples these things, the unpleasant as well as the pleasant, that they may be forewarned, that they may not be taken by surprise (16:1, 4). While He was with them such information was not necessary, but now they must know something of what to expect in view of His imminent departure from them.

★ MANY Bible students have noted that this "upper-room discourse" contains the nucleus of much truth which is later developed in the epistles. Teaching concerning the work of the Holy Spirit in the present age indeed finds its core here.

In the providence of God it could actually be true that it was expedient for the Lord Jesus to leave His own (16:7). No longer would His presence with them be localized as He fellowshiped with them in bodily form. Now, through the Holy Spirit, His presence would be universal but even more intimate than before, because He would be within rather than beside.

One of the ministries of the Holy Spirit announced by the Lord Jesus is that of reproving or convicting the world (16:8). As the gospel is made known to men, only the Holy Spirit of God can incline their hearts to receive it. He convinces men in a threefold way.

First, He convicts of sin, showing that the worst sin, the ultimate sin, is rejection of Jesus Christ: "of sin, because they believe not on me" (16:9). Then the Holy Spirit gives supernatural enlightenment concerning the righteousness which God requires of

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man—righteousness which cannot be achieved by man, but can be received only through faith in an unseen Saviour: "of righteousness, because I go to my Father, and ye see me no more" (16:10). Finally, the Holy Spirit shows men the true nature of judgment and reveals to them that Christ has already borne the judgment in their place; for at the cross, Satan, the archenemy, has been judged: "of judgment, because the prince of this world is judged" (16:11).

This is the third time that the Lord Jesus has spoken of the "prince of this world" (refer again to 12:31 and 14:30). Satan is the real organizer and ruler of the world-system, that system which hates God and Christ, and will inevitably pour out its hatred upon believers. Paul uses a similar expression for the devil, calling him the "god of this age" (II Cor. 4:4, literal translation). We can be thankful that, in spite of this stern truth, God is sovereign and Satan's power is limited in degree and in duration.

Now the Lord Jesus amplifies the thought which He had previously expressed concerning the Holy Spirit's bringing all things to the remembrance of the disciples (14:26). "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."

It seems strange at first to hear the Lord Jesus say that He has so much more to tell the disciples after being in intimate and almost unbroken contact with them for more than three years; stranger still to hear Him say that they would not be able to take it in even if He told it. This is in keeping with a new relationship through the indwelling presence of the Holy Spirit. Now they are to understand things which they could not comprehend even when the perfect Teacher, the Lord Jesus Himself, explained to them personally.

There was nothing wrong with the Lord Jesus' teaching. The fault lay in the recipients. How could they assimilate all that they needed to know of the doctrinal meaning of His atoning death and resurrection when they did not yet even comprehend that those events were so soon to take place? The full understanding could come only after the events, and then only through the interpretation of the Spirit of God Himself, who would continue the teaching ministry of the Lord Jesus: "for he shall not speak of [from] himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you" (16:13, 14).

✦ EARLIER in this discourse of the Lord Jesus there were indications that it was not uninterrupted. Some of the disciples had asked questions and interjected comments. This was not a formal oration, but a farewell conversation in which the Lord Jesus naturally talked most, for He had most to say. Here, near the close of His valedictory, the disciples again speak, but first among themselves. Some are perplexed (16:17). The Lord Jesus, graciously responding to their desire to know what He means (16:19), explains to them more fully.

There must be some sorrow in the life of the believer, but it is transitory. Future joy is inevitable (16:22). And there can be joy now through the new relationship in prayer: "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (16:24).

Then as the Lord Jesus spelled it out for them, so to speak (16:28), they acknowledged that He spoke plainly (16:29, 30). Recognizing their faith, He nevertheless sorrowfully foretold the fact that they would soon forsake Him (16:32).

His reason for telling them these things was that in Him they might have peace. Note that He did not promise them, or any of us, peace in the world: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (16:33). Peace for anyone is found only in the Lord Jesus as He ministers to men generally. More wonderful still are His parting words to His own.

Some have compared the section of John that tells of the public ministry of our Lord to the court of the tabernacle in Old Testament times. Following this analogy, the private ministry to His own would correspond to the first room of the tabernacle, the holy place. There is yet one more room, the holiest of all—and into that we are about to enter, as we hear what the Lord Jesus says to the Father about us.

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IN THE STUDY

Great Personalities of the New Testament

THE MANY biographies of the Old and New Testaments, some narrated at great length and others limited to a single clause, are among the most fascinating and spiritually enriching passages in the Word of God. For this reason, almost all who write on biblical and theological subjects sooner or later feel compelled to produce at least one book relating to some character, or group of characters, in the Bible. Some of these volumes are rather carelessly done and will never be heard from after the first edition is exhausted; others are excellent, and whether they are honored with frequent re-printings or not, permanently remain as books worth consulting.

Now and then a volume appears of superior value, such as the volumes by Alexander Whyte, which in some parts will never be surpassed—also the ever rich volumes of W. M. Mackay, W. M. Clow, Krummacher, Kuyper, W. F. Adeney, J. S. Howson, A. T. Robertson, etc. In the last eight or ten years, apart from Cullmann's work on Simon Peter, I had not seen a volume which I personally placed in this last group, until reading through a new work by my colleague, Dr. William Sanford LaSor, Professor of Old Testament at Fuller Theological Seminary. This work is *Great Personalities of the New Testament* (Revell, \$3.50).

Dr. LaSor's earlier volume, *Great Personalities of the Old Testament*, was very well received by teachers and biblical scholars throughout our country and was selected as the book of the month by the Evangelical Book Club. This is an even better volume than the earlier one. I am not prone to make unjustified claims regarding the worth of a volume, which is so often done today in book reviews and ads, but I would say this work of Dr. LaSor's is equal to any volume on

New Testament characters by the late great Greek scholar, A. T. Robertson, and in some ways, superior even to Robertson's.

There are eighteen chapters here; the first is a good discussion of the "Fullness of Time," and the last "The Triumphant Christ." Two chapters are devoted to Simon Peter and two to the apostle Paul. On the other hand, three characters—Lazarus, Mary and Martha—are brought together in a single chapter, as are Timothy and Titus, and Barnabas and Mark. I would say, among other commendable qualities, there are three that stand out on nearly every page. In the first place, the book reveals the very careful and wide scholarship of the author, which is especially displayed in his now reprinted *Amazing Dead Sea Scrolls*, and in his exhaustive bibliography of that subject in a separate publication covering works in some seven or eight languages.

In the second place, Dr. LaSor has frankly faced some of the real problems in the text, which careful students of the New Testament, especially seminary men, will unavoidably face sooner or later in their studies. In the third place, Dr. LaSor, who was a pastor for some years, has presented his rich material in such a way that it can be digested and re-asserted by the minister from the pulpit or in his Bible class. Take, for instance, such a simple outline as this of the Virgin Mary: Mary and God; Mary and Joseph; Mary and Jesus; Mary and the Church. Incidentally, there is a very good note here on the historically unfounded dogma of the assumption of Mary.

For the life of Peter as recorded in the Gospels, the outline is as follows: The Great Challenge; The Great Confession; The Great Revelation; The Great Denial; The Great Restoration. Now and then we have a footnote setting forth a problem with unusually good common sense, as does this one. "Some believe that Peter erred in this

suggestion, not having received the Holy Spirit as yet, and that Paul should have been the twelfth apostle. But Paul could not meet the basic requirement, which was set forth not only by Peter but by the Lord Jesus as well (if I correctly understand Mark 3:14)—namely, that these men were to be eyewitnesses not only of the risen Lord, but of His previous ministry as well. If the Christian faith was to be rooted in the historical, it had to have witnesses to all that had happened historically. Moreover, the choice was not really a successor to Judas (no successor to James was chosen when he was killed), but rather the selection of an alternate who had been in exactly the same relationship to Jesus and the eleven as Judas had been."

The outline for the second chapter on Peter entitled "Peter the Rock" is as follows: Peter at Jerusalem; Peter in Judea and Samaria; Peter Unto the Ends of the Earth. Dr. LaSor asks the question, "Where did Peter go after he departed from Jerusalem?" And then he continues, "The death of Herod Agrippa I occurred in A.D. 44. According to some Roman Catholic scholars who follow the tradition preserved by the church historian, Eusebius, Peter went to Rome at this time; others hold that he went to Antioch, as indicated in Galatians 2:11; and that at a later date went to Rome. Protestant scholars are divided on whether Peter was ever in Rome; probably the majority take the negative position. The problem is certainly not an item of essential faith."

Dr. LaSor himself believes that Peter was in Rome; he argues from interpreting Babylon of Revelation 18 to mean Rome, linking this with Peter's reference to Babylon at the end of his first epistle (1 Pet. 5:13). With this some will disagree, but none will disagree with Dr. LaSor when he adds, however, that "to say that Peter was first of the apostles is one thing; to say that this primacy was passed on

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

by apostolic succession is another. To say that Peter reached Rome toward the end of his life and was martyred there is one thing; to say that he was the first pope is something entirely different."

An added virtue almost never found in books of this kind—not even in Robertson's inimitable volumes of studies of the New Testament characters—is an excellent, well-chosen bibliography of New Testament characters as a whole and of the specific characters that are here touched upon.

I am sure that any Christian group would be spiritually refreshed and stimulated to new endeavor for Christ if a minister or Bible teacher should present a series with the rich material which Dr. LaSor places at our disposal. I commend the book enthusiastically.

Annotated Reference Bible

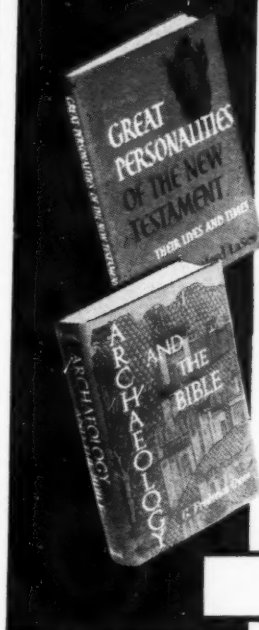
Zondervans of Grand Rapids, Mich., has just published a large four-column volume of some five hundred pages, entitled *Annotated Reference Bible* by Finis J. Dake (\$7.95). This particular volume covers the New Testament, Daniel, Psalms and Proverbs. To this work the author has given thousands of hours of careful study and there are many, many excellent features in it. The marginal notes are elaborate, and scores of outlines here are suitable for a sermon series. As an indication of the minute attention he has given to the text, he says of Matthew (and similar statistics are given for each book): "In Matthew are 1,071 verses; 23,684 words; 177 questions; 25 Old Testament prophecies; 47 new prophecies; 815 verses of history; 256 verses of prophecy, of which 164 refer to unfulfilled, and 92 to fulfilled prophecies."

The author has given a great deal of attention to the matter of questions, and in an appendix will be found a complete list of all the questions that occur in the New Testament, of which, and this will surprise many, there are 1,022. I have often said that the questions asked of Jesus, and those asked by Him, would make an excellent series of Sunday evening sermons, and there are quite a few books on this subject, but what to do with over 1,000 questions in the New Testament I wouldn't know.

The discussion of the change from the Sabbath to Sunday is commendable. The author seems to be particularly interested in certain New Testament themes, for example, in the matter of divorce, concerning which he has two very long notes. He is interested in the subject of tongues, sickness and healing, sexual sins and, most of all, he is interested in pro-

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phetic matters, especially in the Anti-christ. Some of the extended notes show quite a marked prejudice. For instance, he has an extended note giving, so he says, eight reasons why women should be allowed to preach. One can quickly assume that this book was written south of the Mason-Dixon line (as it was), from the fact that he gives, what he calls, thirty reasons why the races should be segregated. I believe our author has twenty-seven different notes on Antichrist and eighteen notes on baptism, embracing, he says, seventy-six facts about this rite.

With some of the author's views, most will emphatically disagree. I do not believe that the wise men visited the Holy Family in Nazareth, rather than in Bethlehem. Hardly any New Testament scholar today would agree that the account of the temptation recorded in Matthew 4 is not the same as the one recorded in Luke 4. I have read a great many books on prophecy, but I never before heard of anyone putting the beginning of the times of the Gentiles at the period of the bondage in Egypt, instead of the destruction of Jerusalem by Nebuchadnezzar. To place the period of Moses at 1700 B.C. is simply ridiculous, the very earliest for the Exodus would be 1440, and some place it in the thirteenth century. I have not tested it, but I don't think many would agree that regarding our Lord's fast for forty days, "any normal healthy person can fast this long without any harm." I know some who have died in attempting a forty day fast. Herod was not made governor of Galilee at fifteen, but twenty-five.

Let me repeat. There are hundreds of good things in this book, but one must be very careful not to think that here is a guide which can be always safely trusted. I know of some in this country who made suggestions about certain matters here that were eliminated before the book came from the press. I only wish the publishers had let three or four well-informed Bible students in this country work through this volume carefully to eliminate its most foolish statements, even though the author is entitled to his own views on many subjects.

• • •

THE SPIRITUAL PROCESS

The life of fellowship with God cannot be built up in a day. It begins with the habitual reference of all to Him, hour by hour, as Moses did in Egypt. But it moves

Pentecostal History

The Pentecostal movement has had, during the twentieth century, the most phenomenal growth of any evangelical group in the Protestant Church in North America. Its history must always be considered a vital part of the history of the Christian faith in our great nation, indeed the entire western world.

A new book, *The Promise Fulfilled: A History of the Modern Pentecostal Movement* by Klaud Kendrick (Gospel Publishing House, Springfield, Mo., 1961), is the revision and amplification of a doctoral dissertation at the graduate school of the University of Texas in 1959. Dr. Kendrick is, at the present time, president of the Southwestern Bible Institute of Waxahachie, Tex. I commend this volume with enthusiasm. It is the best, most balanced, historically sound survey of the history of modern Pentecostalism in our country that has thus far appeared, and there have been quite a few volumes on the subject published within the last few years. The text itself extends to some 200 pages with eleven pages of excellent bibliography and an adequate index.

I have only two criticisms of the book, neither of them fundamental. One is that the title is not quite correct. This is not so much a history of the modern Pentecostal movement as it is a history of the modern Pentecostal movement in the United States. Strange to say, and such dual phenomena frequently appear through the centuries, Pentecostalism became a vital movement in Great Britain very soon after it began in this country, and the history of Pentecostalism in Great Britain has been very well told in the volume by Donald G. Gee, *The Pentecostal Movement*, London, 1949. The only other real criticism I would make of the volume is regarding a sentence found on page 31, referring to the latter part of the nineteenth century:

"Since no existing church communion declared itself as a body against the religious laxness and innovations that disturbed the American church in the last half of the nineteenth century, the way was open for a new group to come forward as cham-

on to more and longer periods of communion; and it finds its consummation and bliss in days and nights of intercession and waiting and holy intercourse.—F. B. Meyer

• • •

pions of traditional evangelical Protestantism." I do not think one is justified in saying that Pentecostalism was the *only* voice raised against the looseness in the Protestant Church toward the end of that century. The Christian and Missionary Alliance movement was a very powerful force, originating about this time. There were some strong voices being heard in some areas of Presbyterianism, including some heresy trials. The whole movement of American fundamentalism had its roots in this period.

Do not let either of these criticisms, however, keep one from securing and carefully reading and studying this volume. A word perhaps about the growth of some of these Pentecostal groups, so clearly brought out by our author, should be repeated here. Counting all the Pentecostal groups together, in 1936, there were 6,063 churches and 316,000 members. By 1959, which would be less than a quarter of a century, the number of churches had multiplied by 400 per cent, being 24,701, and the number of members had risen to 1,839,000. Of all these groups, the Assemblies of God, now the largest among the Pentecostal bodies, had the most phenomenal growth. In 1909 they had 1612 churches with a membership of approximately 92,000. In thirty years they had 8,094 churches and 505,000 members. In 1923 this group had 222 missionaries and in 1959 they had 758 missionaries.

The work of publications in the Assemblies of God puts most Protestant bodies to shame. In 1917, the gross sales of the Gospel Publishing House was \$17,000. In the fiscal year for 1958-59, the gross sales amounted to \$5,568,146. Their own periodical, *The Pentecostal Evangel*, today has a regular weekly circulation of 170,000 copies. These Pentecostal groups have always vigorously pursued the matter of educating their young people, and have established a number of Bible Institutes and colleges, with varied histories. In 1951, all of the schools of the Assemblies of God were accepted by the Accrediting Association for Bible Institutes and Colleges. Their leaders are now working on a plan for the establishment of a Liberal Arts College.

While the Assemblies of God form the largest group today among the Pentecostals, having something more than one quarter of the entire Pentecostal membership, we must not forget that there are a number of others which have not had quite such a phenomenal growth. The International Church of the Four Square Gospel, established by Mrs. Aimee Semple MacPherson, frankly and

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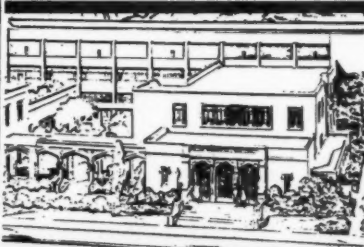


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quite fully dealt with here, had 205 churches in 1936, and now has approximately 700, and has grown within a quarter of a century from 16,000 to 80,000 members.

The author rides no hobbies, and he makes no claims for the Pentecostal groups as in any way being superior to any other equally evangelical bodies in our country. Many of these groups, as my readers know, are very active members in the National Association of Evangelicals.

Comments on Revelation 13

Prophetic writers of the last one hundred years have frequently remarked that, as we draw near to the end of the age, new light will fall upon the prophetic Scriptures, especially upon the Book of Revelation. Certainly this has proved true during the last quarter of a century as we have witnessed the shaking of the foundations of our civilization, the awful possibilities of world wars and the rise and power of atheistic Communism.

No better illustration of this could be conceived of than some remarks in the new volume, *The Apocalypse Today*, by Dr. Thomas F. Torrance, Professor of Church Dogmatics at the University of Edinburgh. One of the outstanding theologians of Great Britain today, Dr. Torrance is the author of *Calvin's Doctrine of Man* and *The Doctrine of Grace in the Apostolic Fathers*, and, with my colleague Dr. Geoffrey Bromiley, is the official translator of the writings of Dr. Karl Barth. His comments on Revelation 13 are, in my opinion, so apt and pointed, so amazingly similar to the commentaries on Revelation that we know so well—those by Walter Scott, William Kelly, Craven in Lange's series, etc.—that I have asked permission of the publishers, Wm. B. Eerdmans Publishing Company, to quote some of them here, a request graciously granted.

We begin with the author's words on the meaning of 666. "666 is a trinity of 6 that falls short of the Holy Trinity of 777, for 7 was regarded as the number of perfection. We see this strange play upon the number 666 and 777 in the three series of 7 plagues and 7 woes and 7 vials of wrath. The 7 plagues are really 6 plagues plus 1, and in that extra one six woes are revealed which are a repetition of the first six, and then there is an extra one again and out of it six vials of wrath are revealed plus one. In each case the seventh number indicates that all the tribulations and plagues, as we have seen, are in the hand and control of God. In spite of the appearances, God rules over all the

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chaos of the world. Evil does not have the final mastery . . . By the number 666, St. John wants to point out to us that the secret of this vision is an unholy and unsuccessful trinity of evil. This means that this evil trinity 666 apes the Holy Trinity 777, but always falls short and fails. That gives us the key to the visions of the beastly patterns in human history. And so in this picture we have a bestial and demonic trinity, the dragon, the incarnate evil or anti-Christ, and the propaganda power of anti-Christ in the world."

On the phrase, "all the world wondered after the beast," Dr. Torrance asks and answers a question: "Is that not a perfect description of what has happened in Europe since 1933? Nation after nation was bemused, struck dumb, and rendered quite inactive at the terror of an unearthly monster of evil. And the next verse reads, 'Who is like unto the beast? Who is able to make war with him?' Who has not heard that said in the last few decades? And although today one particular form of this beast, thank God, has been laid low, others have arisen out of the sea of humanity of whom the faint-hearted still say, 'Who is able to make war with this monster?' 'And there was given to him a mouth speaking great things and blasphemies.' Have we not heard the raucous voice of that beast blaring and shouting over the radio, and read his boasts on the pages of the world press? Does not the devil go about among us again today like a roaring lion? The lion is king of the bestial world, and its roar is the note of supreme authority at which all lesser species cower and tremble."

Regarding the beast with a mouth speaking great things, this distinguished biblical scholar says: "How many men and how many nations are swept off their feet by a loud voice! By the mouth speaking great things! And just because the image of the beast is upon the brains and hands of men, too often the newspapers and the wireless take up the roar and echo it and re-echo it throughout the earth until people believe it to be true or are at least deceived by it. There is only one voice in which we can hear the voice of God, the note of supreme authority, and that is the voice of Jesus. It is not to be found in the tumult of nature or world events, in the earthquake, or in the whirlwind, or in the fire, but in a still small voice which those who have ears to hear may ever hear."

"And so we could go on, but the real significance is deeper still. Surely this is the Word of God to us out of this chapter. There is such a seething evil

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TWO GOD MAY USE

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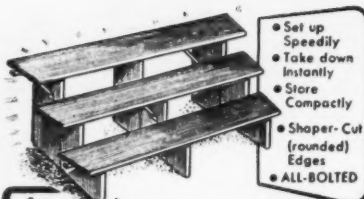
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in the sea of humanity that no matter how much we try to give Christian shape to this world apart from Christ Himself, all that we may do is to give a fresh disposition to the forces of evil among men. Sooner or later that latent evil will break through the surface and reveal itself in bestial form and all the world will be aghast at it. It will hypnotize them and fascinate them until they are thoroughly deceived."

I have not seen so vigorous an expression regarding the non-Christian movements of our age wrongly identified as advances in the kingdom of God as this: "Let us make no mistake. No amount of reshuffling can put a truly Christian shape upon the world. No amount of international discussion, no amount of diplomatic arrangements, no United Nations policy can really imprint a Christian pattern and character upon the world apart from the Gospel of salvation. If the nations do not give Christ pre-eminence, they are bound to fail in their efforts for peace. They may succeed for a time. They may erect a semblance of Christian rule among the peoples of the earth. They may appear to imprint the lineaments of the Kingdom of God upon the races of humanity. All that can be done apart from Jesus Christ is to give a fresh disposition to unbelief, to give organic and subtle shape to human evil and pride and selfishness.

Thus in due time even so-called Christian organizations may easily reveal themselves as a part of a many-headed monster of evil, the more monstrous because it is world-wide and bears Christian similitude. Let the nations try as much as they will to inspire and animate a new world culture with inspirational speeches, with propaganda and the amazing miracles of modern science that strike dumb the would-be objectors and compel belief the world over. Let people invent their own Holy Ghost and set up their own Incarnation of Christian principles, but all the times, says St. John, the latent evil in the world is setting up its image and making its imprint upon the persons and minds and deeds of men. At last we shall see how it has served the sinister purposes of 666, a demonic trinity and not the Holy Trinity . . .

"666 is the number of so-called Christian civilization without Jesus Christ. It is the number of every attempt to organize the world in a form that appears marvellously Christian but is in reality anti-Christian. Our Lord warned us that whenever people say, 'Here is the Kingdom of God,' or 'There is the Kingdom of God,' not to believe them, for the

Kingdom of God does not come with observation. It would be blasphemy to confound the Kingdom of God with the bestial images of world power."

One more passage, from his comment on Chapter 19: "But at last the Word of God comes forth as a sharp sword to discover the lies and hypocrisies of men and to smite the power of the earth in their mingling of false religion and beastly power. At last the Word enacts its own fulfilment, manifesting its power and revealing its name, King of kings and Lord of lords. And behold, that name is written upon the vesture that bears the mark of Calvary, and all the world is given to know that Christ Crucified is indeed *Power of God*. It is inevitably a day of judgment when God joins His power to His Word, and so, though this is the marriage supper of the Lamb with its song and rejoicing, it is also a day when the Kingdom of God is violent and the armies of heaven are completely victorious.

"We live between the times, between the First Advent and the Second Advent, between the Word of Forgiveness and the Word of Judgment, between the Last Supper and the Marriage Supper, for that final day has not yet come. Meantime the wedding is being prepared and the invitations are being sent out by the messengers of God. They are out upon the highways and the byways of the earth compelling people to come in. It is so terribly urgent that they must do all they can to persuade men, knowing the terror of the Lord, and under the constraint of the invincible love of Christ. 'Blessed are they who are called unto the marriage supper of the Lamb' (19:9)."

One may safely say that no commentary on the Book of Revelation has come out of an academic institution in the city of Edinburgh in the last one hundred years quite so true to the deeper meaning of this great Book as this work from the pen of Dr. Torrance.

Answers to Last Month's Exam Life Through Believing Unit 8

1. True; 2. False; 3. False; 4. False; 5. True; 6. True; 7. d; 8. a; 9. c; 10. b; 11. d; 12. Upper room; 13. Love and humility; 14. Judas Iscariot; 15. To ask; 16. Comforter; 17. Holy Spirit; 18. Thomas and Judas (not Iscariot); 19. His peace; 20. The Way, the Truth, the Life.

Note any questions you answered incorrectly, and find the correct answer in the lesson before going to Unit 9.

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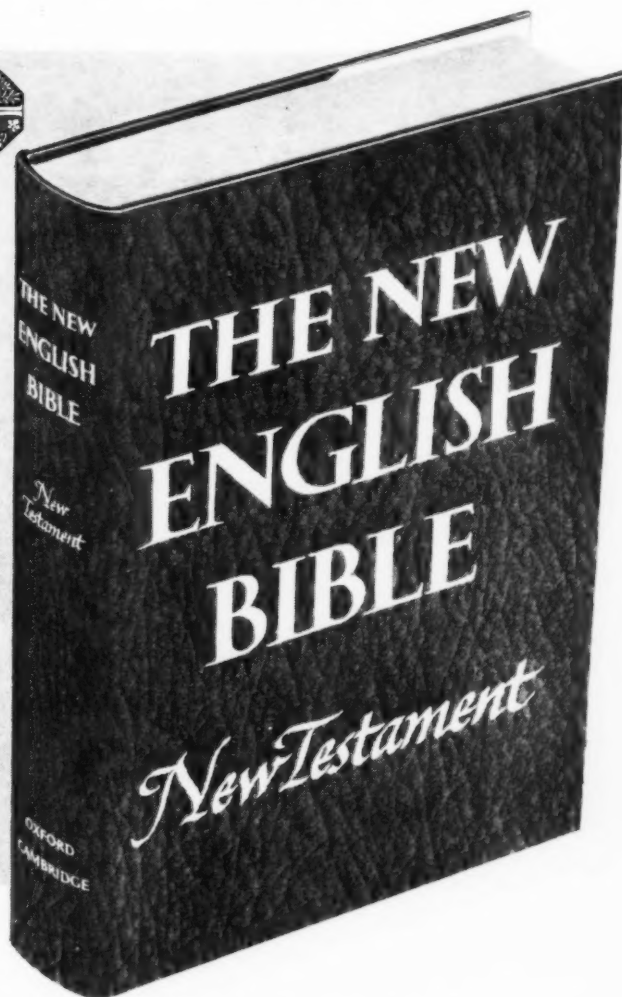
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NEW BOOKS

G. COLEMAN LUCK, EDITOR

Women Reach the Aucas

THE SAVAGE MY KINSMAN, by Elisabeth Elliot
(Harper & Brothers, New York, 160 pages, \$5.95)

FIVE years ago it seemed impossible. Savage Aucas Indians had just speared to death five missionary men and retired again to the fastnesses of the Ecuadorian jungle. The prospect of reaching these hostile people with the gospel seemed more remote than ever.

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to communicate the blessing of the gospel if possible.

This book is the story in pictures and words of that stranger-than-fiction experience. The large format allows for an abundance of photographs. The text not only recounts the experience in graphic fashion but lets the reader see and feel the writer's spiritual motivation, her hesitations, fears and frustrations as well as her perception of the inherent difficulty of her task.

As a testimony of faith and dedication, it is outstanding. It is skillfully written. But even more, it is the sort of book that will make the reader stop and think.—Harold R. Cook

BOOKS IN BRIEF

CALENDAR OF THE REFORMATION, by David Porteous (Loizeaux Brothers, New York, 96 pages, \$1.50). A listing by day and month of the important events of the Reformation. For each event listed the source with page number is recorded, so those who wish can make a deeper study.

STUDIES IN THE SERMON ON THE MOUNT, Vol. 2, by D. Martyn Lloyd-Jones (Eerdmans, Grand Rapids, 337 pages, \$4.50). The first volume, covering Matthew 5, we reviewed in May 1960. Volume two, covering Matthew 6, 7, continues the same excellent quality of lucid exposition as the writer applies the "Manifesto of the King" to the modern-day Christian.

THE STORY OF AMERICA'S RELIGIONS, by Hartzell Spence (Holt, Rinehart and Winston, Inc., New York, 126 pages, \$4.00 regular, \$14.95 deluxe). Compiled by the author in connection with *Look* magazine, this is an absorbing account of fourteen major American religions. The writer's interest is more in historical and social developments than in theology. However he does give an accurate picture of the history, statistics, contributions and problems of contemporary American religions.

THE NEW BIRTH, by Herman A. Hoyt (Dunham, Findlay, Ohio, 122 pages, \$2.50). A logical and sane development of this important Bible truth. Valuable, expositively and doctrinally.

THE STRANGER OF GALILEE, by R. E. O. White (Eerdmans, Grand Rapids, 203 pages, \$3.50). The subtitle labels this work as a "New Life of Christ." The "newness" seems to be the book's unique devotional emphasis. For the Sunday school teacher, the active layman desiring to learn more about the earthly ministry of Christ, and for devotional literature for the "quiet times," the volume is highly recommended.

ALL THE KINGS AND QUEENS OF THE BIBLE, by Herbert Lockyer (Zondervan, Grand Rapids, 253 pages, \$3.95). Helpful information about biblical men and women. These thumbnail sketches give real information and make for interesting reading.

EARTH'S REMOTEST END, by J. C. Pollock (Macmillan, New York, 321 pages, \$5.95). This book is a travelogue with a profound purpose: to disclose the hearts of men. In vivid journalistic fashion he unveils the heartbreak, the longings and the over-

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whelming needs of men, the terrifying and baffling obstacles which confront the missionary project, and the dedication and discipleship of those who labor in this context for Christ. Here is a real addition to missionary literature of the Far East.

VERITAS AND THE VIRGIN, by W. Grayson Birch (Berne Witness, Berne, Ind., 264 pages, \$4.50). The author has gathered the relevant Bible references, the testimony of the early Church fathers, the witness of the catacombs, and added (all too briefly) the development of the Mary of fiction. He has thus brought together, in succinct form, details that should be of much value to anyone interested in the amazing cult of Mary.

ROMANCE AT RED PINES, by Elizabeth Handford (Zondervan, Grand Rapids, 186 pages, \$2.50). A town under the domination of a racketeer is stirred by a young school teacher who refuses to yield to corruption as others have done. The thread of romance running through the novel is tied in with the bitter political struggle, as the author skillfully points up the responsibility of the individual Christian in civic affairs.

WHAT IS YOUR LIFE? by Thorvald B. Madsen (Free Church Publications, Minneapolis, 88 pages, \$1.50). A series of brief talks first given as chapel messages while the author served as teacher at Trinity College, Chicago. Primarily devotional, but should instruct and encourage the reader in every phase of his worship life.

FROM A SHEPHERD'S HEART, by Gustaf F. Johnson (Free Church Publications, Minneapolis, 108 pages, \$2.50). A hundred short, soul-searching, heart-warming meditations, from a pastor with a long and fruitful ministry. The messages are arranged under six main divisions: comfort, sustenance, guidance, counsel, admonition, hope.

SUSIE'S BABIES, by E. Margaret Clarkson (Eerdmans, Grand Rapids, 73 pages, \$2.50). The author uses the story of Susie, a hamster and pet of a fourth grade room, to give a frank but reverent answer to the often asked question of children: "Where did I come from?" Charming illustrations, the book may either be read to young children, or given to primary and junior ages to read for themselves.

SERVE HIM WITH MIRTH, by Leslie B. Flynn (Zondervan Publish-

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ing House, Grand Rapids, 191 pages, \$2.95). This volume points out the value of humor in the life of Christians, giving six reasons why God wishes us to enjoy humor. The 30-page appendix, "Put a Little Laughter in Your Life," is worth the price of the volume.

THE GOSPEL MIRACLES: STUDIES IN MATTHEW, MARK, LUKE, by Ronald S. Wallace (Eerdmans, Grand Rapids, 161 pages, \$3.50). Expository sermons illustrating the principle of John Knox that true biblical preaching continues in our time the events of Christianity. In his sermons on the miracles the author gives little attention to the acts themselves, rather he attempts to show their meaning for us. The assumption that the latter can be done without some attention to the former constitutes the main weakness of the book. What the writer achieves in relevancy he sacrifices in authenticity. We especially object to the teaching that our Lord accommodated Himself to the superstitions of His age (pp. 67, 120).

THE SUNDAY SCHOOL TEACHER AS COUNSELOR, by Ray Rozell (Zondervan, Grand Rapids, 94 pages, \$1.50, paper). A practical book on counseling methods for the lay person, particularly the Sunday school teacher. The author writes from experience. Some will probably feel that certain of the deeply rooted problems mentioned are not clearly defined.

CONSERVATIVE BAPTISTS, A STORY OF TWENTIETH-CENTURY DISSENT, by Bruce L. Shelley (Conservative Baptist Theological Seminary, Denver, 164 pages). This paper-bound history is another case study showing that minorities holding to traditional standards are more likely to be forced out than to separate of their own volition. The book will make Conservative Baptists intelligent concerning their origin.

THE BORDERLAND: AN EXPLORATION OF THEOLOGY IN ENGLISH LITERATURE, by Canon Roger Lloyd (Macmillan, New York, 111 pages, \$2.50). This book gives the reader a taste for exploring English literature to discover expressions of the Christian faith. However some of the theological positions that the author mentions would not be accepted in contemporary conservative circles.

HISTORY OF RELIGION IN THE UNITED STATES, by Clifton F. Olmstead (Prentice-Hall, Inc., Engle-

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wood Cliffs, N.J., 628 pages, \$10.00). An interesting, authentic and balanced treatment of the history of religion in the United States. Why this and other books describe the ecumenical movement as federative when it, up to now, is technically confederative is a question we cannot answer.

THE HEART OF PAK, by May Sundell Brown, illustrated by Doris Van Stone (*The Omaha Gospel Tabernacle*, 21 pages, \$1.75). This book, originally prepared for Korean children, has now been translated into a number of languages. The conversation between the missionary and the boy Pak makes clear to children the meaning of sin and the way of salvation.

WE WROTE THE GOSPELS, by John Calvin Reid (*Eerdmans, Grand Rapids*, 61 pages, \$2.00). Writing in an informal, easily read style, the author of each Gospel ostensibly speaks directly to the reader. Imagination is used to fill in the details and motivations concerning the writing of the Gospels.

SPOTLIGHT ON PENELOPE, by Dorothy Dennison (*Moody Press, Chicago*, 104 pages, \$1.49). **OVER TO PAUL**, by Gillian Golden (*Moody Press, Chicago*, 105 pages, \$1.49). **CALL ME JACQUELINE**, by Dorothy Dennison (*Moody Press, Chicago*, 112 pages, \$1.49). **BOUQUET FOR SUSAN**, by Gillian Golden (*Moody Press, Chicago*, 105 pages, \$1.49). These four books, written by a mother-daughter team, make up the story of a British family on four separate holiday trips to the continent. Penelope discovers the necessity for living as well as professing Christ; Paul learns to seek God's will for his life; Jacqueline finds out how to become a member of God's family; Susan grows into a knowledge of the power of prayer in a Christian's life. Excellent for teen-agers.

GOD OUR CONTEMPORARY, by J. B. Phillips (*Macmillan, New York*, 137 pages, \$2.50). Speaking out of the framework of the Church of England, the author states, "Our society today bears all the marks of a God-starved community." The need is for a revival of "real religious faith." This revival can only come about through an awakened church. The book is well written and will be useful in reaching the so-called modern mind. However, the closing chapters leave some doubt as to the line of demarcation between the so-called good, moral man in the world and the truly born-again person.

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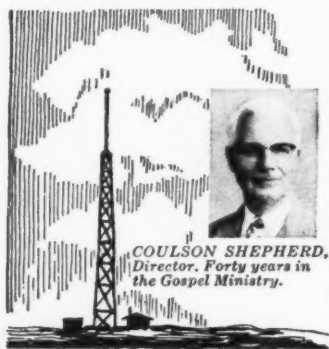
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LUTHER AND THE LUTHERAN CHURCH, by Altman K. Swihart (Philosophical Library, New York, 703 pages, \$7.50). An interesting and informative book presenting the life and teaching of Martin Luther and the history of the Lutheran church. The material is well covered while the style is clear and direct.

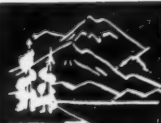
LEVITICUS FOR LAMBS, by Arthur E. Smith (Moody Press, Chicago, 108 pages, \$2.00). The author tries to show that although holiness and worship permeate the book of Leviticus, Christ (and His finished work on the cross) is central. His purpose is to make these truths so simple that even young Christians can enter into them.

MY PICTURE STORY BIBLE, by Dena Korfker (Zondervan, Grand Rapids, 512 pages, \$3.95). Here are 270 Bible stories from both the Old and New Testaments. The language used is so very understandable that it makes Bible characters as real as the people who are a part of a child's everyday life.

MAN OF CYRENE, by Avin Harry Johnston (Concordia, St. Louis, Mo., 179 pages, \$3.00). An imaginative account of the life of Simon of Cyrene, ending with his visit to Jerusalem for the Passover where he is compelled by Roman soldiers to carry the Saviour's cross. This man, barely mentioned in Scripture, becomes a definite personality under the dramatic pen of the author.

PREPARE YOURSELF TO SERVE, by Dorothy Strauss (Moody Press, Chicago, 127 pages, \$2.50). The author, dean of women at Columbia Bible College, presents in this little volume an immensely worthwhile and practical discussion of those areas of personal life which must be properly disciplined if any measure of success in Christian service is to be achieved. Helpful and provocative questions with each chapter.

THE SHINING LIGHT, by Ralph W. Neighbour (Zondervan, Grand Rapids, 181 pages, \$2.50). This novel uses the campus of a Midwestern university for its setting. The apparent thesis is that faith in God and an education in science can coexist in one personality. The plot centers around a Christian girl and the conversion of her godless professor. While the idea is good, we fear that the book presents a rather distorted picture of the opportunities and methods for Christian witnessing on the private or secular campus.



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...of my mouth
doctrines shall drop
...my speech shall disill
...as the small rain upon
...ender herb, and as the show
upon the grass:
3 Because I will publish the name
of the LORD: ascribe ye greatness
unto our God.
4 He is the Rock, his work is per-
fect: for all his ways are judg-
ment: a God of truth and without
iniquity, just and right is he.
5 They have corrupted their
selves, their spot is not the spot
of children: they are a perverse
crooked generation.
6 Do ye thus requite
the LORD, O ye foolish people

1. BOOK: _____
CHAPTER: _____

...was nigh.
when Jesus then lu-
...yes, and saw a great comp-
...ne unto him, he saith unto Phi-
...Whence shall we buy bread
...at these may eat?
6 And this he said to prove him;
for he himself knew what he would
do.
7 Philip answered him, Two hun-
dred pennyworth of bread is not
sufficient for them, that every one
of them may take a little.
8 One of his disciples, An'drev
mon Pê'ter's brother, saith ur

3. BOOK: _____
CHAPTER: _____

...And truly, if they had
...ful of that country from where
...ay came out, they might have had
...portunity to have returned.
16 But now they desire a better
country, that is, an heavenly
whereof God is not ashamed to be
called their God: for he hath
prepared for them a city.
17 By faith Abraham, when he
was tried, offered up Isaac: and he
that had received the promises of
God, offered up his only begotten son,
8 Of whom it was said, That
...shall thy seed be called
...counting that God is
...him up, ever

5. BOOK: _____
CHAPTER: _____

...children of Is'ra-el,
...in the sight of Is'ra-el,
...ad thou still upon Gib'e-on;
...ou, Moon, in the valley of Aj'a-lu
13 And the sun stood still, and the
moon stayed, until the people had
avenged themselves upon their
enemies. Is not this written in the
book of Ja'sher? So the sun stood
still in the midst of heaven, and
hasted not to go down about a
whole day.
14 And there was no day like that
before it or after it, that the LORD
arkened unto the voice of a man.
15 The LORD fought for Is'ra-
el. And Jôsh'u-a returned
...with him.

2. BOOK: _____
CHAPTER: _____

...brought
...church, they passed
...ni'ce and Sâ-mâ'ri-a, and
...the conversion of the Gén't
...and they caused great joy unto
the brethren.
4 And when they were come to
Jê-rû'sa-lêm, they were received
of the church, and of the apostles
and elders, and they declared all
things that God had done with
them.
5 But there rose up certain of the
sect of the Phar'isees which be-
lieved, saying, That it was need-
ed to circumcise them, and to c
...them to keep the l
...the apostles

4. BOOK: _____
CHAPTER: _____

...ings, murders,
...revellings, and such like,
...which I tell you before,
...re also told you in time past, that
...ey which do such things shall
...not inherit the kingdom of God.
22 But the fruit of the Spirit is
love, joy, peace, longsuffering, gen-
tleness, goodness, faith,
23 Meekness, temperance: against
such there is no law.
24 And they that are Christ's have
crucified the flesh with the affec-
tions and lusts.
25 If we live in the Spirit, let
...walk in the Spirit.
...et us not be desirous
...evoking one another.

6. BOOK: _____
CHAPTER: _____

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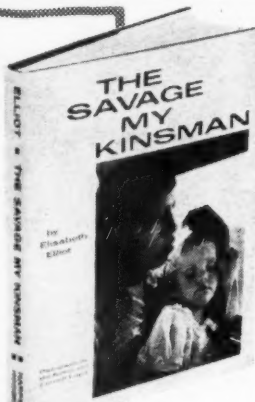
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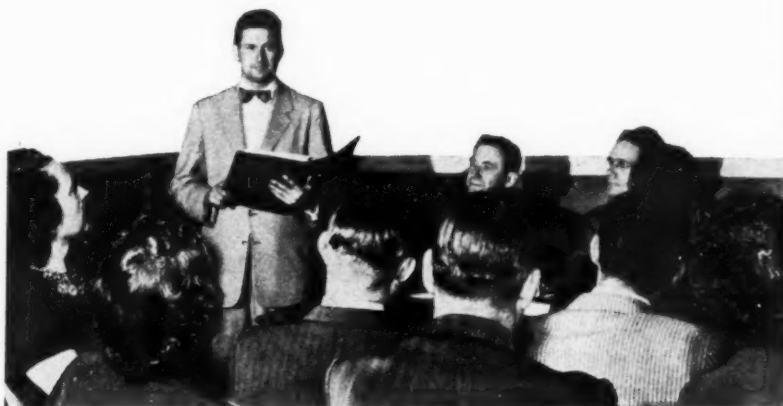
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A Teacher Training Program That Works

By Lloyd Shaw

Most churches have a hard time recruiting, holding and training good Sunday school teachers. Teachers are often pressed into service without adequate training. Other good prospects refuse to take a class from the very start, because they know their training is inadequate. Substitute teachers are also hard to find.

As an associate pastor in Clay Center, Kan., I decided to face this problem in our church head-on. We

would meet each Sunday at the regular Sunday school hour.

When I set out to recruit our second teaching staff, a frequent argument was, "I don't know how to teach." I would reply, "That doesn't matter. We will train you to teach." A second common excuse: "I don't know my Bible well enough to teach." My reply: "The teacher always learns more than the pupil. Furthermore, you are not expected to know everything. You are to learn as you go along."

The main argument I used went something like this: "If you have been granted the blessing of salvation in Christ, you have a responsibility to share your faith with others. Christ needs you in this capacity. Will you accept the invitation to serve Christ in this way? I am convinced you can do a good job. If, however, after three months of teaching you have not developed a love for the job, you are under no obligation to continue."

What were the results? Twenty-eight teachers enlisted out of the first thirty-two I contacted.

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Here's how we got the program started. First, the plan called for two separate teaching staffs, substitutes included. While one staff was in action, I would conduct a special teachers' training class for the other. It

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placed them with half of the recruits.
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entire force did not have to pull out at
once.

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one each session and used the remain-
ing time to discuss teaching problems
and methods the filmstrip had pre-
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key lessons of each filmstrip gave the
class something for permanent record.

On the eleventh Sunday morning,
the trainees previewed their materials
for the coming quarter. Separated
into departmental groups, they were
briefed by the superintendents. The
last two Sundays of the course they
sat in as observers in the classes they
were soon to inherit. In this way they
met the pupils and were also able to
watch class procedure. When the time
came to change teachers, everything
went smoothly.

To the surprise of many, both stu-
dent and staff attendance reached a
new peak on the morning of the
switch. There was renewed interest
and enthusiasm. The former teaching
staff was immediately enrolled in the
training course.

✦ Now that these folks had begun
their training in teaching methods, we
took steps to deepen their understand-
ing of the Word. Of course, we made
sure in the beginning that each one
had enough Bible background to begin
to teach.

I prepared a survey course of the
Bible in dramatic form. Entitled "The
Story the Bible Tells," it consisted of
a ten act skit with a study guide on

each scene. Each teacher was ex-
pected to study the manual at home.
This course laid a basic foundation for
understanding the Bible as a whole.

Once both groups had been given
this course, we offered another one to
aid in teaching the curriculum theme
for the year, "The Church." In this
we made use of the textbook, *The
Nature and Mission of the Church*, by
Donald G. Miller. The next course we
intend to offer is the Moody filmstrip
series, "Know Your Child." Other
courses already in the planning stage
include Christian doctrine, hermeneu-
tics, church history and Christian
worship.

After a year under this training
program we are able to make the fol-
lowing evaluation:

Attendance has increased about fifty
pupils per week with the same enroll-
ment. During the summer months it
held fairly stable—a strong contrast to
former years.

Even more significant, however, is
the quality of teaching we have. Our
teachers are being firmly rooted in
Bible knowledge, doctrine and correct
teaching methods. New teachers and
leaders are being developed who
would never have been reached under
the former system.

Benefits of this training are not con-
fined to the Sunday school alone. The
growth of these individuals is proving
valuable in all phases of the church's
life. The full value of this training
program may be accruing for years to
come.

END

WHEN WE BEHOLD THEE

RUTH GIBBS ZWALL

No face in heaven nor earth is like to Thine,
Thou fairest fair;
Though artist strive to paint and tongues combine
And angels share,
We cannot show Thy face—for none compare.

No love in heaven nor earth is like Thine own,
Thou Lord of all;
Eternal Son, who left the Father's throne
For cattle stall,
We cannot tell Thy love—ours is so small.

But there will come a time when clouds will part—
Day of all days,
When we at last shall see Thee as Thou art
And in that gaze
Behold Thy perfect love—and give Thee praise.

"Let every student be plainly instructed and earnestly pressed to consider well the main end of life and studies is to know Jesus Christ which is eternal life (John 17:3) and therefore to lay Christ in the bottom as the only foundation of all sound knowledge and learning."



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Job 37:13, 14

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In Perilous Times

II Timothy 3:1

1. We have a position to maintain (II Tim. 3:13-15)
2. We have a service to render (II Tim. 4:1-4)
3. We have a hope to cherish (II Tim. 4:5-8)—James M. Gray in *The Preacher's Sermon Builder*

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The Power of Preaching

I Corinthians 1:18

1. Preaching presents facts.
2. Facts mold opinions.
3. Opinions crystallize into principles.
4. Principles provoke actions.
5. Actions can change history.—John R. Dilley

Love Sought . . . and Found

Romans 5:8

Love saw the guilt of sin and sought a basis of pardon. Love saw the alienation of sin and sought a ground of reconciliation. Love saw the defilement of sin and sought a way of cleansing. Love saw the depravity of sin and sought a means of restoration. Love saw the enslavement of sin and sought an instrument of emancipation. Love saw the malady of sin and sought a balm of healing. Love saw the condemnation of sin and sought a method of justification. Love saw the death of sin and sought a way of life. *Love sought, and love found.*—J.C.M.

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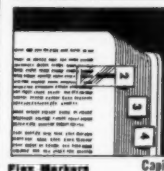
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EXAMINATION NUMBER 9

Be sure you have studied the material on pages 28 to 30 carefully before taking this examination. Fill in answers with ball-point pen. By special arrangement, students who wish may have this test personally graded by the Moody Correspondence School at a cost of 10 cents. Those who send in all twelve tests, earning an average of 70 or better, may obtain a certificate (additional charge, 25 cents).

Name.....

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In the right-hand column check the following statements "true" or "false."

1. John's Gospel is filled with striking contrasts.
2. The word *world* is always used with the same meaning in the Scripture.
3. One of the tasks of the Church is to reform the world.
4. It was actually expedient for the Lord Jesus to go away from the disciples.
5. Because of their close association with the Lord Jesus, the disciples were prepared to receive all that He had to say.
6. The words of chapters 15 and 16 were spoken in the upper room.
7. During the Lord Jesus' discourse in chapters 15 and 16, some of the disciples asked questions and interjected comments.

1. ☐ True ☐ False
2. ☐ True ☐ False
3. ☐ True ☐ False
4. ☐ True ☐ False
5. ☐ True ☐ False
6. ☐ True ☐ False
7. ☐ True ☐ False

Complete the following:

8. Christ is the genuine Vine in contrast to
9. In the figure of the vine and the branches, the question is not one of salvation, but of
10. The Lord Jesus said that without Him we can do
11. The title, "the prince of this world," refers to
12. The Greek word *kosmos* sometimes means the evil
13. What is the seventh "I AM" saying of the Lord Jesus?
14. What are the three degrees of fruit-bearing mentioned by the Lord Jesus in John 15?
15. What are three results of abiding in Christ?

8.
9.
10.
11.
12.
13.
14.
15.

CLIP ON THIS LINE

In the right-hand column check the letter of the correct or most nearly correct answer.

16. The only one of these which does not belong in this list of parallel expressions is (a) yieldedness to God, (b) walking in the Spirit, (c) believing in Christ, (d) abiding in Christ.
17. The convicting ministry of the Holy Spirit concerns (a) sin, righteousness and judgment, (b) sin, righteousness and faith in Christ, (c) eating, drinking and making merry, (d) love, joy and peace.
18. The titles of the Holy Spirit used by the Lord Jesus in chapters 14, 15 and 16 are (a) the Spirit of the Lord and the Spirit of Christ, (b) the Spirit of truth and the Spirit of the Lord, (c) the Comforter and the Spirit of Christ, (d) the Comforter and the Spirit of truth.
19. In the analogy of the tabernacle, the portion of John which tells of Christ's ministry to His own may be compared to (a) the holy of holies, (b) the outer court, (c) the holy place, (d) the camp outside the tabernacle.
20. The relationship of Christ's own to the world is expressed by the words (a) in the world and of the world, (b) in the world but not of the world, (c) not in the world but of the world, (d) not in the world and not of the world.

16. ☐ a ☐ b ☐ c ☐ d
17. ☐ a ☐ b ☐ c ☐ d
18. ☐ a ☐ b ☐ c ☐ d
19. ☐ a ☐ b ☐ c ☐ d
20. ☐ a ☐ b ☐ c ☐ d

For personalized instruction, clip and mail the right-hand column to Moody Correspondence School, 820 N. LaSalle St., Chicago 10, Illinois. Tape 10 cents (no stamps) to back of coupon. Enclose a stamped, self-addressed envelope; otherwise your paper cannot be returned. Students outside the United States should send 10 cents extra to cover postage.

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ANTHONY CHORISTERS (Word
3120-LP), music arranged and di-
rected by Dick Anthony. It is a beau-
tiful sequel to the group's previous
recording, REFLECTIONS.

This compilation of twelve selections
introduces us once again to an un-
usual and extremely listenable approach
to male ensemble singing. The whole
feel is one of soft and sensitive texture,
creating an almost romantic mood at
times, yet with enough simple solidity
to balance the whole.

The real strength of the recording
seems to lie in such numbers as *Jesus,
the Very Thought of Thee; I Am His,
and He Is Mine; Nearer, Still Nearer*
and the hauntingly lovely closing
selection on Side I, *What Wondrous
Love is This?* The wistful, romantic
personality of Dick Anthony is seen in
his own composition, *No Longer*. The
richness of the choral balance is very
evident in this one. Actually, the way
to listen to a sound like this is by
stereo. The picture presented through
the two channels is very satisfying.

Side II opens with the sound of surf
and seagull, which blends into flute
and harp interplay and the song,
Drifting. Perhaps the mood created
here dilutes some vitality from the
text by its exotic color. As one said
upon hearing it, "It almost sounds
exhilarating to drift." However, the
message of the words is there if you
listen closely.

What Wondrous Love is modal and
utterly satisfying to my ear. Women's
voices come in frequently, yet they
don't get in the way. In some in-
stances, from the end of one phrase to
the beginning of another, the ladies'
trio hums. This gives the old Fred
Waring type sound at times.

I'd say this one would be difficult to
surpass. By the way, if you want to
know what the conductor looks like,
that's he on the cover of the album.
The landscape around him happens to
be near Buffalo, New York.

» On many of their late sacred music
releases RCA Victor has placed the
words, "decision, comfort, assurance,"

as a part of the identifying label. This
is good and definitely appropriate with
this new recording by George Beverly
Shea. The album is entitled, CROSS-
ROADS OF LIFE (LPM 2252).

Mr. Shea hits the mark again in this
one. The orchestra and voices are
directed by Nathan Scott and recorded
at RCA Music Center in New York.
There's good presence on the soloist,
giving a true picture of his vocal
capacities. I would think that when a
man makes as many records as Bev
Shea has in his lifetime, he would soon
run into some sort of difficulty in the
selection of songs. Some of his record-
ings of late have been re-runs of pre-
viously recorded numbers, but they
have always been performed better in
treatment and over-all fidelity the
second time.

The music and words of *The Way-
side Cross* set the pace, mood and text
for the songs in this album. Titles
that follow are *Lead Me, Saviour,
Never Give Up, In the Shadow of His
Wings, Lead Me Gently Home* and
Jesus, Saviour, Pilot Me.

The vocal group behind Mr. Shea
sings with more empathy here than
have some previous commercial
groups that have worked with him.
The organ on the album has a rather
interesting sound. The album's entire
mood is of slow, deliberate pace—no
gushing arpeggio or fanfare. There-
fore, the mood and text seem con-
gruous throughout.

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Lake, Ind. These young musicians
take their first big step in recording
after being judged winners over con-
testants from far and wide.

I think you'll enjoy the album, be-
cause these are young people trying
hard to glorify God. Some may sound
a little immature. That's age. But all
of them have good potential.

THE ROAD TO GALILEE

[Continued from page 18]

Peter with the challenge, "Lovest thou me?" On the mountain He issued His final command, "Go ye!" In the first, the Lord revitalized the flagging devotion of His followers. In the second, he supplied the needed confidence, power and commission. In these two post-resurrection encounters, Jesus took a disordered, bedraggled group of men and transformed them into a living, throbbing organism of power.

Did those men need assurance? Did they need renewed power? Were they in dire need of unity and conviction? Then they must go to Galilee. There they would meet the living Christ in the appointed place and be assured that He was alive and triumphant. There they would see Him for what He was—Master of Rome, Conqueror of death, and Dispenser of power.

Once the disciples saw the victorious Christ, nothing could withstand the force of their preaching and witnessing. They revolutionized Jerusalem. They upended the Greek world. They eventually brought Rome herself to the feet of the One they crucified.

Galilee is the believer's road. If you find yourself facing discouragement, weakness, fear or sorrow, do not look for the Saviour on the Jerusalem road. He is gone before you into Galilee where He awaits to renew your faith, your hope, your love and your mission for Him. Come to the sea and find Him. He lives. He holds all power. He awaits to bless. **END**

REPORT [Continued from page 8]

world to stand with them in earnest, believing prayer."

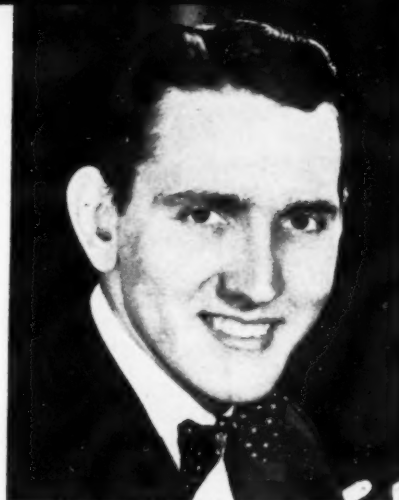
BRIEFS

Observed: in March, groundbreaking ceremonies for Multnomah School of the Bible's new Doris Coffin Aldrich memorial women's dormitory in Portland, Ore.

Published: by the Israel Baptist Convention, *Hayahad* (Togetherness)—a new 16-page monthly magazine, first such publication in Israel.

Stressed: by Postmaster General J. Edward Day, the need for greater parental responsibility in keeping pornographic material out of the hands of teenagers.

Suggested: a new name for Southern



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NOW THANK WE ALL OUR GOD

by the 50-Voice London Crusader Choir
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duets by Helene Landrum & Joseph Belleli
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Baptists—the Solar Baptist Convention—by a seminary student who declared "this name would allow the Baptists to expand throughout the solar system... It would certainly indicate to earthlings that the Baptists are thinking ahead."

Featured: on NBC's coast-to-coast telecast, "This Is Your Life," Dr. Bob Pierce, founder-president of World Vision, Inc., Pasadena, Calif.

Merged: Missionary Engineering and Missionary Aviation Fellowship, effective June 1, with ME's present office in Houghton, N.Y., to be closed and office equipment and personnel transferred to MAF offices.

Moved: headquarters of the Bible Institute of Los Angeles, Inc. film department, from Los Angeles to a new suburban location, 405 West Imperial, LaHabra, Calif.

Compiled: by the Southern Baptist Annuity Board, statistics showing heart disease as the number one killer of Baptist ministers; cancer, second.

Announced: by the Servicemen's Department of the Free Methodist Church, a special service to military personnel on its roster: materials necessary for beginning the Aldersgate Biblical Series Correspondence Course.

Discovered: one of the oldest Hebrew Bibles, dating from the ninth century, in the Soviet Union by a New York University professor, Dr. Abraham I. Katsh.

Scheduled: a school of archaeological and biblical studies to begin the spring of 1962 in Jerusalem, Jordan, sponsored by the Near East Archaeological Society.

Offered: by the Prairie Bible Institute, Three Hills, Alta., Canada, an intensified course in Tropical Medicine and Laboratory Technique, July 31-September 29.

Advertised: on 300 Chicago and 75 suburban Chicago buses, free Bible correspondence course from Moody Bible Institute's correspondence school. The course, entitled *Good News*, answers questions such as "What happens when I die?" "How can I have faith?"

Cancelled: by the Costa Rican government a permit for an evangelical parade to be held in San Jose. The parade was scheduled as part of a united evangelistic crusade.

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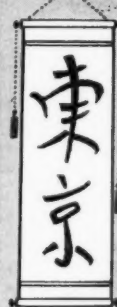
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June, 1961

NAMES IN THE NEWS

• DR. GEOFFREY W. BROMILEY, associate professor of church history at Fuller Theological Seminary, is to be awarded one of the four coveted honorary doctorate of divinity degrees from the University of Edinburgh, Scotland, at a convocation July 7.

• DR. PHILIP E. HUGHES, former secretary of the Church Society of the Church of England, has been appointed British Editorial Associate for *Christianity Today* magazine.

• DR. NATHAN R. WOOD, president emeritus of Gordon College and Gordon Divinity School at Beverly Farms, Mass., died on March 26 at his son's home in Portland, Ore., at the age of 86.

• PAUL MICKELSON, for seven years organist for the Billy Graham Evangelistic Team, has resigned as vice-president and music director of Word Records to open his own new religious recording firm in Glendale, Calif.

• DR. HERBERT C. JACKSON, a missions scholar who has taught at three Baptist seminaries, is new director of the Missionary Research Library in New York.

• DR. PAUL E. LOTH, director of the Bible-Christian Education course at Philadelphia College of Bible since 1955, will begin new duties as president of the Evangelical Teacher Training Association, Wheaton, Ill., on July 1.

• DAVID MORKEN, after nearly 25 years as a missionary-evangelist in the Far East, has joined the staff of World Vision as Minister-at-Large.

BULLETIN BOARD

ANNUAL MISSIONARY Radio Prayer Day, sponsored by the World Conference on Missionary Radio, Talcottville, Conn., will be observed Sunday, June 11.

SUMMER INSTITUTE of Linguistics has summer sessions scheduled at the Universities of Oklahoma and North Dakota (June 12-August 25) and Washington (June 19-August 25).

THE EVANGELICAL FREE CHURCH OF AMERICA will meet for its 77th annual conference at Green Lake, Wis., June 17-24. Theme for the conference will be "According to Thy Word."

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HOW TO USE: "Twenty-five Aids" not only lists outstanding printed helps but reviews them briefly, commenting on their special areas of strength and usefulness. Brief excerpts from each recommended item have been included for those who like to browse. Complete information on any one item may be obtained by reading the chart horizontally from left to right.

TITLE

salvation

THE REASON WHY. R. A. Laidlaw. Moody Press. 15 cents.

BECOMING A CHRISTIAN. John R. W. Stott. Inter-Varsity Press. 15 cents.

assurance

SAFETY, CERTAINTY, AND ENJOYMENT George Cutting. Moody Press. 5 cents.

LESSONS ON ASSURANCE. Lorne Sanny. The Navigators. 20 cents.

consecration

MY HEART—CHRIST'S HOME. Robert B. Munger. Inter-Varsity Press. 15 cents.

HUDSON TAYLOR'S SPIRITUAL SECRET. Dr. and Mrs. Howard Taylor. China Inland Mission. \$1.50.

devotional life

QUIET TIME. Inter-Varsity Press. 25 cents.

PRAYER. Samuel W. Zwemer. American Tract Society.

RIGHTLY DIVIDING THE WORD OF TRUTH. C. I. Scofield. Dunham Publishing Co. 25 cents.

SEARCH THE SCRIPTURES. G. T. Manley, H. W. Oldham. Inter-Varsity Press. \$4.95.

growing and serving

CONTENTS AND PURPOSE

This booklet presents a well-reasoned, thorough exposition of the gospel in story form. It answers many questions that often trouble unsaved people and is good for Christians who've never been taught some of the basic facts of the gospel.

A simple presentation of the gospel, yet Biblically substantiated and logical in its development, this booklet takes an unbeliever step by step to a decision.

Assurance comes from a clear understanding of the gospel and the riches of grace available in Christ. It is good for those who say they want to believe but don't feel they can, as well as for those who have times of doubt.

The combination of a fill in the blanks study booklet and memory work is valuable for gaining a grasp of the doctrine of assurance. Simple enough for the untrained person, it presents truth in a concise, helpful fashion.

The Christian invites the Lord Jesus into each room of his heart, which is compared to a home. Each area of life comes under the Lord's scrutiny, with practical results in the believer's life.

A summary biography of the great missionary pioneer, this book centers on the spiritual struggle that was a turning point in his life in China. Practical lessons of faith are applicable to every Christian.

The importance of fellowship with God in Bible reading and prayer is emphasized, together with practical aids for making this time spiritually worthwhile. This is a matter for every Christian to consider.

A missionary among the Moslems for 40 years, Dr. Zwemer knew what it meant to pray. His booklet discusses what prayer is and how prayer can be effective. No Christian can grow without a vital prayer experience.

Helpful outlines that provide important guideposts for personal Bible study are included in this booklet, which consists largely of Scripture references under various headings.

This volume provides a three-year reading course for the entire Bible, featuring daily readings with questions and helps on the passage.

EXCERPTS

Then, as far as God's standards were concerned, I was lost . . . But this same Bible told me of One, Jesus Christ . . . I dare not reject a love that led Christ to such a death as He died on Calvary's cross for me.

The real meaning of the cross is not to be found in the excruciating physical agony of crucifixion . . . but in the spiritual anguish which He endured . . . It was but an impressive outward symbol of our sin which was engulfing the soul of the Saviour. . . .

It is not a question of the amount of your faith, but of the trustworthiness of the person in whom you repose your confidence . . . 'You may,' God says, 'with all confidence trust His (Christ's) heart.'

Altogether too many people make the mistake of measuring the certainty of their salvation by their feelings. Don't make this tragic mistake; believe God . . . His Word will now serve as food for your soul and will build you up in the faith.

When you have come to know and love Christ, the worst thing that can happen is to sense His fellowship retreating from you. I had to surrender. 'I'll give you the key,' I said sadly, 'but you'll have to open the closet. You'll have to clean it out. I haven't the strength to do it.'

Surrender to Christ he had long known, but this was more; this was a new yieldedness, a glad unreserved handing over of self and everything to Him. It was no longer a question of giving up this or that if the Lord required it.

As we set ourselves to worship and praise Him for His wondrous sacrifice, seeking to give rather than get, we shall find that the Holy Ghost will silently, but very really, convey to us the efficacy of His death, and make our fellowship with God . . . a blessing and delight.

True prayer will achieve just as much as it costs us. It is the little further that costs; it is the little further that counts.

The Word of Truth, then, has right divisions, and . . . one cannot be 'a workman that needeth not to be ashamed' without observing them, so *any study* of that Word which ignores those divisions must be in large measure profitless and confusing.

2 Cor. 11:1-29 . . . On what two grounds, especially, was Paul amazed that the Corinthians should so readily tolerate these false teachers? . . . What warning for our own day can be drawn from what Paul says? . . .

TWENTY-THREE AIDS FOR GROWING

TITLE

CONTENTS AND PURPOSE

holiness

A HOLY LIFE AND HOW TO LIVE IT. G. H. C. MacGregor. Moody Bible Institute Correspondence School. Course, \$3.00. Text not sold separately.

Holiness is the command of God for all Christians. This self-study course analyzes on the basis of Scripture what holiness is and how it can be attained. Tests are included.

TABOO? C. Stacey Woods. Inter-Varsity Press. 15 cents.

Are there "do's" and "don't's" for Christians? What is the answer to the problem of worldliness? Somewhere in his Christian growth a believer must face this issue. Briefly, this booklet gives a Scriptural answer.

the Holy Spirit

THE THREE-FOLD SECRET OF THE HOLY SPIRIT. James H. McConkey. Silver Publishing Society. Free.

Union with Christ, yielding to Christ, abiding in Christ. Each of these three "secrets" is fully explained, so that every Christian may know how to have the power of the Holy Spirit in his life.

HE THAT IS SPIRITUAL. Lewis Sperry Chafer. Dunham Publishing Co. \$2.50.

The ministry of the Holy Spirit is presented, then the believer's responsibility: "be filled," "grieve not," "quench not," "walk in the Spirit." Essential for a proper understanding of the spiritual life in Christ.

witness

WINNING SOULS BY PRAYER. Lewis Sperry Chafer. Inter-Varsity Press. 15 cents.

A condensation of *True Evangelism*, this booklet shows the relationship between the believer's spiritual life and his fruitfulness as a soul winner.

service

HOW I ASCERTAIN THE WILL OF GOD. George Muller. Good News Publishers. 125 for \$1.00.

Six simple steps are given to help Christians with this perplexing problem. Although not a sure-fire "formula," it starts the believer with the right basic principles.

AMBASSADORS FOR CHRIST. Mildred Cable, Francesca French. Moody Press. 39 cents.

The principles of this book, which grew out of experience on the mission field, are applicable to and should be mastered by every Christian.

QUALIFICATIONS OF THE FOREIGN MISSIONARY. Inter-Varsity Press. 10 cents.

Extremely practical, this leaflet covers spiritual attitudes to be cultivated by every Christian, not just those looking to service on the foreign field.

Christian home

THE SECRET OF A HAPPY HOME. George Sweeting. Zondervan Publishing House. 35 cents.

Christian responsibilities for the wife, husband and children are clearly outlined. Practical suggestions help make this booklet a valuable guide in an important area.

suffering

THE VALUE OF SUFFERING. Harvey C. Roys. American Tract Society.

Scriptural insights into this difficult question are provided, so the Christian need not allow suffering to drive him away from the Lord. Brief, but practical answers given.

doctrine

A CATECHISM. C. H. Spurgeon. Moody Press. 15 cents.

Seventy-nine doctrinal questions, answers and Scripture references, compiled by Spurgeon for use in his church, make an excellent introduction into some basic questions of Christian doctrine.

intellectual problems

THE REASON FOR OUR HOPE. Vernon C. Grounds. Moody Press. 39 cents.

Some basic evidences for the Christian faith are included, together with answers to questions faced by believers and by the unsaved. Good to have and to give.

false teaching

HERESIES EXPOSED. William C. Irvine. Loizeaux Brothers. \$1.00.

Including discussions on 25 false doctrines, this is essential for Christians to be able to help those involved in heresies.

AND SERVING—continued

EXCERPTS

You cannot cleanse yourself. By no strength of will, however great, and by no self-discipline, however stern and long-continued, can you drive evil thoughts out of your heart . . . But Christ can do it.

It is not optional whether a Christian shall live for himself or for Christ. Neither is there ever a question of whether a Christian can take Christ to some place of amusement. The only question is whether He, the rightful Lord of your life, wills to take you there.

God asks of you only one thing, namely, that you examine yourself and see whether you are in the faith; that is, a believer. If so, then He assures you that He dwells in you . . . He does not ask you to inspect your emotions for this, but to take His word for it.

To be filled with the Spirit is to have the Spirit fulfilling in us all that God intended Him to do when He placed Him there. To be filled is not the problem of the Spirit getting more of us.

The divine order is to talk to God about men until the door is definitely open to talk to men about God.

I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the trouble with people is just here.

He saw it now. Men who were to handle things of spiritual import, who were to reckon with the unseen, had lessons to learn in a school where every detail was not immediately made plain.

Let us learn to choose the hardest things, to do what others have left undone. We can begin in the ordinary affairs of home life.

Marriage is a duet, never a solo. It is a partnership, not a tug of war. It is a relationship in which two people are either supremely happy or supremely unhappy. Always remember that marriage is a divine provision.

When I began the practice of medicine, I was annoyed if a patient would say to me, "Doctor, why did this happen to me?" Then as I continued to read my Bible I began to find the answer. Now I am glad when a patient asks me that question.

What does every sin deserve? Every sin deserves God's wrath and curse, both in this life and that which is to come. Eph. 5:6; Ps. 11:6.

The Bible claims to be a revelation of the plans and purposes of the omniscient Creator. Certainly that claim cannot be contemptuously ignored; it must be carefully investigated . . . no skeptical unbeliever has the intellectual or moral right to deny that the Bible is the Word of the living God unless he is able to demonstrate that its prophecies are unfounded guesses.

A careful study of these false systems results in the conclusion that there is a master mind behind every one of them. . . . Satan is thoroughly acquainted with the fact that the only remedy for sin is the atoning work of Christ, and he is aware of the fact that regardless of how beautiful a religious system might be, it is absolutely of no avail as a saving power if the atoning work of Christ is eliminated from its teaching.

ADDITIONAL HELPS

SALVATION

The Good News. William MacDonald. Moody Bible Institute Correspondence School. \$3.00. Text not sold separately.

Have You Considered Him? Wilbur M. Smith. Inter-Varsity Press. 15 cents.

CONSECRATION

Christian Life Card. Moody Press. 2 cents each, 15 cents a dozen.

The Life That Wins. Charles G. Trumbull. Sunday School Times Publishing Co. 5 cents.

The Way. Godfrey G. Robinson, Stephen F. Winward. Moody Press. \$1.00.

DEVOTIONAL LIFE

Topical Memory System. The Navigators. \$3.00.

The New Bible Handbook. G. T. Manley. Inter-Varsity Press. \$4.95.

WITNESS

Lost Audience. Paul E. Little. Inter-Varsity Press. 20 cents.

CHRISTIAN HOME

The Christian Family and Home. Alexander C. DeJong. Baker Book House. 75 cents.

SUFFERING

This Thing is From Me. Laura A. Barter Snow. Faith Prayer and Tract League. 55 cents per 100.

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June 18

Guarding the Tongue

James 3:1-12

MEMORY SELECTION: A soft answer turneth away wrath: but grievous words stir up anger.—Proverbs 15:1

Keep in Mind

Solomon and James are both teachers of practical religion. They are heralds of wisdom, and show the way of wisdom in the very areas where we need instruction. But James had the advantage over Solomon. He had been brought up with Jesus. He had witnessed the cross and passion. He had met the risen Lord. He spoke from the platform of the new covenant. He did not dabble in experiments with this world nor vex his mind with wisdom "under the sun." He went straight to the fountain of all wisdom and applied the "wisdom which is from above" to the human scene. He will not allow you to be a mere doctrinaire, but demands the fruit of doctrine. He is not content with general principles. He must see them in operation.

James has been accused of contradicting Paul, especially in 2:14-26, but that reveals a misunderstanding of both James and Paul. Paul has great practical passages too that can stand beside anything in James, only in a different style; but Paul is the theologian, laying a sure and deep foundation for faith, while James insists on the evidence.

Consider These Points

1. *The dominance of the tongue* (vv. 1,2). Many clamor for the post of teacher in the church because it carries prestige and leadership. James suggests that if we realized the responsibility which rests on the teacher and the stricter judgments that will be applied to him, we would not rush in so thoughtlessly.

Quick to hear, slow to speak, is good practice. The ear will not get us into trouble as quickly as will the tongue. So crucial is the tongue that it determines the control of the whole body. We are told that the issue of the Battle of Waterloo hinged on the action around a little farm house. So the control of the tongue means the discipline of the whole man.

Lesson subjects and Scripture texts selected and copyrighted by International Council of Religious Education; used by permission.

2. *The power of the tongue* (vv. 3-6). Some things have power out of all proportion to their size. A bit, just a small piece of metal, commands the movements of the horse. A small rudder sets the course of the ship. A tiny spark can set a whole forest on fire. So the accomplishments of the tongue, for good or ill, are tremendous. Listen to its boastings. And note how wild passions can be stirred up and let loose in an orgy of iniquity by the lashings of the tongue. Any who remember hearing Hitler in the days of his power will know what an example of this he was. But he was neither the first nor the last. A vile slander whispered in secret is just as potent for evil. And once it is out, it cannot be retracted. It is like feathers scattered abroad, which cannot be regathered.

3. *The intractability of the tongue* (vv. 7, 8). What a tamer man is! I remember how fascinated I was as a young boy to see a lion-tamer in the cage with the wild beasts. His eye seemed to cast a spell on them, so that they did exactly what he wanted them to do. The huge lumbering elephant, captured in its native habitat, is soon bending its great strength and skill to the will of man with more docility than a kitten. Yet this little member of the human body, the tongue, defies restraint. The chattering tongue still chatters. The lashing tongue still lashes. The biting tongue still bites. The lying tongue still lies.

4. *The duplicity of the tongue* (vv. 9-12). The worst thing about the tongue is its duplicity. One moment it is a saint, and the next moment it is a devil. One moment it is piously singing the praises of the Most High, and the next moment it is engaged in slander that will break hearts and friendships and ruin lives. It can turn from the one to the other with no sense of incompatibility. Nature knows nothing to compare with it. Who can cure it of this fell disease? Only the grace of God can make the tongue a fountain of grace, and keep the foul waters from gushing forth.

Apply These Truths

1. As nuclear fission gives power for either production or destruction, so the tongue is a power for blessing or cursing. How do you use yours?

2. Listen more, think more, speak less.

3. Give the reins of the tongue into

Moody Monthly

the hands of the Holy Spirit. He only can tame it and keep the fountain pure and sweet.

June 25
The Fruits of Faith
 James 2:8-17; 5:7-8, 11

MEMORY SELECTION: *All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.*—I Peter 1:24, 25

Keep in Mind

1. Faith is not terminal. It stands at the beginning of a great succession. According to Peter, the progression is faith, virtue, knowledge, temperance, patience, godliness, love of the brethren, love (II Peter 1:5-7). To distinguish the two loves, the King James version renders the first one "brotherly kindness" and the second "charity." When we have attained to faith, we have just begun; there is still a long way to go. But we cannot begin to go without faith, and we carry that faith with us, ever growing all the way.

2. Faith is not passive. It is indeed a reposing of trust in our Lord Jesus Christ, but it is active, as every living thing is. It is productive, and if the product of faith is not present, it is very doubtful if faith is present. That is James' proposition, when stripped of all elaboration. Our lesson tells us of some of the products of true faith.

Consider These Points

1. *Faith produces love* (2:8, 9). We noticed above that love was the goal of the progression given by Peter. The overtones of James are different, but he has the same diapasons. The "faith of our Lord Jesus Christ" is not to be marred by respect of persons, giving the rich preferential treatment and the poor man the cold shoulder. Rather we must exercise the royal law of love, looking beyond the garments and seeing in every man the neighbor who has a claim on our love. I think there is a little touch of sarcasm in verse 8, as if James were saying, "If your attentions to the rich man are a returning of good for evil, as a demonstration of Christian love, go ahead." But then the poor man, who has not committed the wrongs described in verses 6 and 7, should have as generous treatment.

2. *Faith produces consistency* (2:10, 11). Have you noticed how punctilious some people are in certain areas, and how careless in others? This man would not cheat for anything in the



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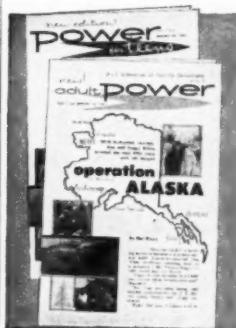
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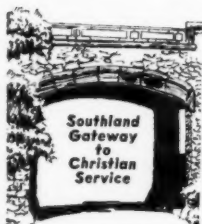
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world, but he has no conscience about his bad temper. Another is very careful to observe the Lord's Day, but he is no stranger to sharp practices, at least verging on dishonesty. This is inconsistent, for the law is one. When we are directing our own lives, we pay attention to segments and neglect other areas. We are not big enough to handle the whole. Faith commits the entire gamut of life into the hands of the mighty Saviour, and He irons out these inconsistencies.

3. *Faith produces mercy* (2:12, 13). We shall be judged as those who have received mercy, who have been liberated from our sins. The Judge will look for the practice of mercy from those who have received mercy. See Matthew 18:21-35. I wish we had space for Portia's wonderful speech on mercy in Shakespeare's *Merchant of Venice*. Here is a gem out of it: *That in the course of justice none of us Should see salvation: we do pray for mercy;*

And that same prayer does teach us all to render The deeds of mercy.

4. *Faith produces action* (2:14-17). Hungry and naked people need more than a pious benediction. A bowl of soup and a wrap carry more meaning. Faith will share its gifts, and trust the Giver to replenish the store. But we are so calculating. We want to see how the refill will be effected before we touch our supply. We need to learn that our supply is a stewardship. Our hands are God's hands to bring God's gifts to the needy.

5. *Faith produces patience* (5:7-11). We are so impatient to have the score balanced, and when we think we can get away with it we undertake the balancing ourselves, returning evil for evil. Faith, however, sees the Judge at the door, and knows that at His coming He will bring all things to rights, so that we can afford to wait, trusting our cause to Him.

Apply These Truths

1. Faith is the root; love is the fruit.
2. Whatever does not spring from faith is sin.
3. Faith that does not stir you to action is not the faith of the gospel.

July 2

Mary, the Mother of Jesus

Luke 1:26-31; 2:41-49; John 19:25-27

MEMORY SELECTION: *Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.*—Luke 1:46-48

Keep in Mind

1. The unbiblical and unchristian exaltation of Mary in the Roman church tends to drive us to the other extreme of non-recognition. This we should avoid. Hers was indeed a unique privilege, and all we know of her indicates that she was a woman of sweet piety and devotion, as nearly worthy of her sacred trust as any mortal could be. While we cannot follow the Roman manner of calling her "the mother of God," we certainly can join the saintly Elisabeth in acclaiming her "the mother of my Lord" (Luke 1:43).

2. At the other end of the line are those who either deny the virgin birth of Christ outright, or regard it as a mythological expression of spiritual truth. The latter will affirm their belief in the virgin birth when they recite the creed, and see nothing contradictory or dishonest in stating that Joseph was the father of Jesus! Language has lost meaning in some circles. The Bible was written for common people who would take its language at face value. Some of us still believe that our Lord was "conceived by the Holy Ghost, born of the Virgin Mary," and mean just that.

Consider These Points

1. *Mary's submission* (Luke 1:26-38). Mary's question in verse 34 makes it evident that she understood the angel's statement to refer to an immediate conception, and not a conception that would take place after marriage. The angel's reply not only confirmed that impression but clearly indicated the supernatural character of the conception. In the classic words of verse 38, Mary accepted the role of motherhood thus appointed for her, giving her body to God for the sacred purpose. There is no suggestion of struggle in making her decision. It was instant obedience, in face of a price which she may or may not have clearly perceived. A thousand questions may have rushed in upon her mind. How would this affect her relation with Joseph? Would he understand the divine mystery? Who would inform him? And what about her kinsfolks and friends and neighbors? How would they regard this ex-marital conception? Would this divine honor actually cost her public disgrace? Whether these questions vaguely or vividly came to her, she brushed them aside. All that mattered was that she was "the handmaid of the Lord," in whom the will of God must be fulfilled. Here is consecration indeed.

2. *Mary's surprise* (Luke 2:41-49). This was Jesus' first Passover as an "adult" in the Jewish sense. At the age of twelve (sometimes thirteen) the Jewish boy became a son of the law, a son of the congregation, morally responsible for his own conduct. There were several surprises for Mary in connection with this visit. First came the consternation at finding Jesus not in the company at the end of the first day of the return journey. His remaining behind in Jerusalem was something more than using His new prerogative as an adult. A second surprise was finding the lad absorbed in conversation with the biblical scholars in the temple. He was not assuming the role of teacher, nor showing off His knowledge, but His questions and answers alike revealed an understanding which amazed these doctors. But the biggest surprise of all must have been when Jesus set "my Father" over against "your father" which Mary had used in referring to Joseph. Here was a reminder of His prior relationship which must always take precedence over all human ties.

3. *Mary's sorrow* (John 19:25-27). Simeon had said to Mary at the presentation of her holy Child, "A sword shall pierce through thine own soul

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also" (Luke 2:35). Now it was come to pass as she beheld her Son on a cross between two criminals. Was it for this that she had given her body—for this that she had endured reproach and misunderstanding? How much she understood of the mystery of the cross we cannot say, but the Lord in His pain sought to relieve her anguish by having her taken from the scene by His most loving disciple. The next and last time we see her she is at prayer with the believing band on the eve of Pentecost (Acts 1:14).

Apply These Truths

1. We also are asked to "present our bodies," that we may have fulfilled in us "that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2).
2. No human bond, be it domestic, ecclesiastic or patriotic, may take precedence over our loyalty to Christ.
3. Never allow your own sorrow to absorb you, but seek out another to console, and you will find consolation.

July 9

Andrew, a Fisher of Men

John 1:35-42; Matthew 4:18-20;
John 6:8-9

MEMORY SELECTION: *Jesus said unto them, Come ye after me, and I will make you to become fishers of men.*—Mark 1:17

Keep in Mind

Two nations have shown special interest in St. Andrew—Russia and Scotland. He is regarded as the first to bring the gospel to Russia, and in his honor Peter the Great founded the Order of St. Andrew, membership in which was reserved almost exclusively for royalty, being the highest distinction within the Czar's gift. Scotland adopted him as its patron saint. The city and university of St. Andrews are named after him. Scotland's place in the Union Jack, the flag of the United Kingdom, is St. Andrew's cross. It is X-shaped, reminiscent of the tradition that the apostle Andrew was crucified on a cross of that form.

Like certain of David's mighty men, Andrew did not attain unto the first three (II Sam. 23:19, 23). We remember that Peter, James and John constituted the "inner circle" of the apostles. But once Andrew was included in the elect company. He joined the three in asking the Lord about the days of the consummation (Mark 13:3). So his thirst for knowledge almost won for him a place among the three.

Consider These Points

Andrew was a wonderful contact man. After he himself had made con-

tact with the Lord Jesus, he became the liaison between the Saviour and others. Is not that the normal order for a Christian?

1. *The saving contact* (John 1:35-39). Andrew was a disciple of John the Baptist. Unlike some of John's disciples (3:26), he realized that this Elijah-like teacher was not gathering followers for himself, but was preparing men to receive the Christ of whom he witnessed. When, therefore, John the Baptist pointed out Jesus as "the Lamb of God," Andrew knew that, so far as he was concerned, John's ministry was completed; so leaving his instructor, he hastened after Jesus, in company with another who probably was John the apostle. This action of Andrew and his companion gave John the Baptist more satisfaction than the mistaken loyalty of those who were jealous for him when the multitudes began going after Jesus. Flitting around a preacher will never save a soul, but going after Jesus will.

2. *The witnessing contact* (John 1:40-42). What Andrew found in Jesus was so good that he was impelled to share it. The first one he thought of was his own brother and partner in the fishing business. One's own household is an excellent place to begin witnessing for the Lord. It may be the most difficult place, but that gives no exemption. We have a peculiar responsibility for our own kinsfolk. In Andrew's case I am not sure that it was so difficult to approach his brother. They probably shared the same Messianic hopes. But this is what I see in Andrew. He saw Jesus paying special attention to his brother and manifested no jealousy.

3. *The apostolic contact* (Matt. 4:18-20). That first meeting with the Lord did not involve a following in the sense of leaving his regular work as a fisherman. There is no indication that Andrew and Peter volunteered. They were called. I am not convinced that our Lord is waiting for volunteers. We read of two who volunteered, but that seems to have been the end of the matter (Luke 9:57-62). But in the case of the apostles, the Lord broke in upon them with His imperious demand, and they obeyed.

4. *The opportune contact* (John 6:8, 9). Andrew seemed to have a way of always being at the point of contact when need arose. So it was when the Lord wanted bread for the multitude. Andrew had engaged this young lad in friendly conversation until he was ready to give his little bit of lunch to the Lord. I'd like to know more about that conversation which played such a part in the great miracle. I remember too that Andrew was at hand to help Philip bring the request of the Greeks

Moody Monthly

to Jesus (John 12:20-22). He was an opportunist of the right sort.

Apply These Truths

1. A preacher who wins followers has his reward, but a preacher who loses followers to Jesus will not lose his reward.

2. The one you lead to Christ may surpass you and become a leader in the church. Don't be envious, but rejoice.

3. Are you always at the right place at the right time, or do you habitually turn up missing?

July 16

Matthew, the Converted Publican

Matthew 9:9-13; 10:1-4

MEMORY SELECTION: *He left all, rose up, and followed him.*—Luke 5:28

Keep in Mind

1. In recording the call of Matthew, Luke refers to him as Levi, but in his own account of his call Matthew uses the name by which we all know him. It may be that Levi was his name before Christ called him, and that part of the break from his old life was the assumption of a new name. It is noticeable also that Luke introduces him as "a publican," a term which to the patriotic Jew meant a traitor, a quivering; but Matthew speaks of himself as "a man, named Matthew," softening the opprobrium.

2. In other ways Luke's account shows up more favorably for Matthew than his own. How vividly Luke describes the tax-gatherer's response: "He left all, rose up, and followed him." Then Luke tells us that it was Matthew himself who "threw the party" immediately described, apparently as a means of having his old associates meet his new Master. For Luke's account see chapter 5 of his Gospel, verses 27-32.

Consider These Points

1. *The Saviour breaks new ground.* Up to this point the disciples whom Jesus called were indeed humble men, but respectable—men accepted in the Jewish society. Now He does a bold thing. He calls a man from the ranks of the non-respectable. The publican (or tax-gatherer) was classed with the moral reprobate. There were two grades of them—the tax farmer, who paid the Roman power for the right of collection in a district, and the subordinates, who did the actual collecting. Zacchaeus seems to have been one of the former (Luke 19:2), and Matthew one of the latter. Both were thoroughly hated, not only for the extortion which was prevalent among them, but for the fact that they had

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sold out to the Romans. But the "publican" was still a "man," and Jesus saw the man—a sinner indeed, but salvageable.

2. *The disciple strikes a new pattern.* Matthew was making a clean break with his old life, but he had a care for his associates in that old life. Before he lost touch with them in the itinerant life which faced him, he created an opportunity for them to meet the Lord Jesus. Luke calls it "a great feast," which suggests that nothing was spared. Jesus was the guest of honor, and we may be sure that He was treated more courteously in this home of a converted publican than in the home of Simon the Pharisee, where the feet washing, the kiss, and the anointing oil were all neglected (John 7:44-46). Here is the first evangelistic supper on record. The method has of late been practiced by the Moody Church of Chicago. The dinners are held in a good restaurant, the Christian paying for two and bringing an unsaved friend as guest. There have been some notable results.

3. *Pharisees offer a new complaint.* The only new thing which the Pharisees allowed was a new complaint, and they were ready with it to meet this new departure—a rabbi eating with tax-gatherers and sinners! How deftly Jesus answered them! Does a doctor spend his time with well people or with sick people? Jesus was among these sinners as a Saviour, not to condone, nor yet to condemn, but to save. Nowadays we hear much about preventive medicine. In the spiritual realm we are a few thousand years too late for that. We are all sinners, we have already contracted the disease, and we need curative medicine from the Great Physician. He did not come for the righteous, but for the sinner.

4. *The apostles discover a new fellowship.* Can you imagine Matthew the publican and Simon the Zealot (see Luke 6:15) in the same company? The Zealots were the extreme patriots who were prepared to go all lengths in resisting the power of Rome—even to assassination. But see what Christ does! He ennoble the base and tames the wild. He makes the lion to lie down with the ox, and He makes two men of such extremes to come together in a sweet fellowship, bound by a common devotion to Him.

Apply These Truths

1. If you want a religion of "respectability," don't come to Christ.
2. It is very virtuous to sing,
*My old companions, fare ye well,
I will not go with you to hell,*
but have you done anything to bring them with you to heaven?

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London, have probably sold well over 100,000 discs.

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♦ FLASH back for a moment to a high school in the Philadelphia area about the time Hitler's armies were goose-stepping across Europe. Behind one of the trombones in the school band, a Christian teenager pumped away at an old tune. He had taken lessons and knew the rudiments, but he rebelled against the straightjacket his teachers wanted to put him in. At home he listened with admiration to the best trombone players in the country, especially the few men who played in the high ranges. But at that time the best trombone men were in the dance bands.

At home, too, he was steeped in other types of music. He studied to a background of Brahms and relaxed with Bach and Beethoven. His mother, an accomplished musician, composed a number of gospel songs, including the well-known "When He Shall Come." On weekends he played in a brass quartet for evangelist and youth worker Percy Crawford. There was never any question about it, no conscious decision. Music would be his career. He never thought of anything else.

At commencement time, however, it appeared that any rise in the world of music would have to wait for awhile. With fires burning in both Europe and the Far East, he stepped in line with thousands of other June grads at the Marine recruiting office. But before long, the trombone case joined the duffle bag, and Bill began to play with the Marine Band at Camp Lejeune, N.C.

Here he worked slowly on playing above the normal range for a trombone. When he was transferred to special services to play with the Bob Crosby band, he sat beside the men who played the way he wanted to play. When another band member would slip up to an F above high C, the young Marine would ask himself, *Why can't I play up there?*

Today he can hit that F regularly—but it didn't come over night. "It was something like lifting weights," Bill puts it. "You don't lift the 150 pounder over your head on the first try. Each time you go a little higher."

As his horn reached higher and higher, so did the Bill Pearce musical career. To all appearances he was on the upswing, playing with one of the best bands in the land and developing a smooth style of his own.

But take eighteen years of training in a Christian home, where the Bible is not only taught but lived, mix it with a few years of living an unrendered life and you're bound to have trouble—spiritual trouble. When the international conflict ended and Bill was discharged, he began a period of personal conflict.

Military service had presented some very real problems. True, he was under orders to play in the band, just as much as the man on the front line was under orders to kill the enemy. And he was gaining experience in a chosen field of service. But underneath he was troubled about the service years and the band playing and—most of all—his own relationship to the Lord.

Now the Word which he knew so well began to work in his heart until he turned his life over to Jesus Christ to use as He would.

About this time Bill was led by friends to Moody Bible Institute in Chicago to take a crack at radio work. There he found fellowship with a man who, as Bill puts it, "set him on his feet spiritually." In Chicago, also, Bill met Patty, a student nurse then but today Mrs. Pearce.

♦ A BIOGRAPHER might term these next years Part Two of Bill Pearce's life. He put the trombone in its case to stay for awhile, then turned his attention to his work as announcer on WMBI. Underneath was some of the same Bill Pearce, however—the Bill Pearce who said, "When I try anything, I shoot for the moon."

Take, for example, the way he tackled the job of radio announcing. Handicapped by an eastern accent and no experience, another fellow might go out and buy a book on "How to Be an Announcer." Not Bill Pearce. At quitting time he headed for the studios of the best announcers in the Midwest—men with near-perfect diction. There, for hours, he listened to every word and watched every movement—how they moved their lips, what they did with their feet under the table.

He put the same drive into training when he began to sing. Until this time, his musical career had centered on the trombone, but when an opening came for a bass in a gospel quartet, he filled in. Next came a few solo spots, then his own program. Once again he put to work the practice of listening to the best in the field and trying to match them—a practice which had proved successful in his trombone playing and radio announcing.

The practice paid off again, and his vocal talent was recognized and put to work. This time, however, Bill had found the medium which he knew was his real channel of service. Now, he

could tell someone as he never could before that "no one understands like Jesus." In song he could direct a troubled listener to the "marvelous grace of our loving Lord" or explain that "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

Singing is serious business with Bill Pearce. "I'm not a performer," he'll let you know. If there's one thing he's afraid of it is that he'll be classed as a play actor. "I ask the Lord to cleanse me before I sing, and often when I've finished a song, I'm exhausted, poured out."

The attention Bill pays to the message results in a deliberate enunciation of each word. "When I'm singing, I'm not thinking about method or technique. This is automatic, something I've picked up through the years. I think about the words and try to fit the message to the music."

(Few would suspect, however, that on occasion, when he's concentrating on expressing the mood of the message, he forgets the words. When this happens, as it has many times, he makes them up as he goes along. "I'm a great faker," Bill laughs.)

♦ SHORTLY after he came to WMBI, Bill met pianist Dick Anthony. When Dick sat down one day and played something in Bill's key, Bill began to sing. Immediately they recognized a dovetailing of musical ideas and expression. When Dick played and Bill sang, they thought alike. Since then Bill has teamed with Dick in a variety of musical ventures. Most recent is a country-wide concert itinerary.

Drop in on one of these concerts and you'll find a young man with tremendous talent, absorbed in the work of getting the gospel message out to hungry hearts. The program begins with lighter pieces, and between them Dick might tell the story of a song or Bill will comment on the words. The horn is there, but it's the voice which gets the message across. Finally Bill will wrap it up with a short message, and often the local pastor will give an invitation for those who want to receive Jesus Christ as Lord and Saviour—and some will come forward.

Today you might find Bill at a church in Buffalo. Tomorrow he'll return to Chicago for a few days to tape a week of programs. Then he'll be off for a few more concerts in South Bend, perhaps, or Seattle. When you see him you'll notice the rapidly thinning hair, the ex-Marine build and spotless appearance.

If you talk to him he'll look straight at you and make you feel you've known him all your life. After he's gone you'll remember the friendly

[Continued on page 76]

June, 1961

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LET GO AND LIVE



By Ronald E. Wilson

THE girl on the trolley was worried. Judging from the bundles she carried, she had done her patriotic best to raise the national installment debt to a new high. As she clung to the strap with one hand, her packages threatened to fall from their perch on the other arm. And there she stood. If she let go of the strap to adjust the bundles, she would lose her balance. If she held on, she would lose her possessions.

Down at the lake a young camper paddled his canoe up to the dock. Then, unlike Hiawatha, he stood up and stuck one long leg on the dock. Well, the canoe retreated and the camper began to stretch—one foot on the dock and the other in the canoe. For one long moment he looked back and forth, trying to decide: *Shall I jump for the dock or push back to the canoe?*

Hundreds of teenagers today are in the same fix as the girl on the trolley or the fellow in the canoe. They're trying desperately to hang on to the old life, the old habits and hangouts, and live the Christian life at the same time. They refuse to drop their own bundle of interests and go all out for Jesus Christ. They're unwilling to let go of one and cling to the other.

I think you know what I mean. Take the case of the freshman girl who asked the campus Christian worker, "Why can't we have our Bible club meeting on some other night beside Friday?" "And what's wrong with Friday?" the worker asked innocently. "Well, that's date night," she replied.

What this coed failed to see was that there is a new life in Christ. When we come into the family of God, He expects us to turn from the pretty package of things we want to do and substitute His choices for us.

Now up goes the cry, "The same old record! Here's cheerless Charlie with his sermon on the sad pan. He's against jokes, bright ties and good times for the Christian." You're wrong! We don't frown on fun. Hurrah for fun! For our frustrated freshman, there was nothing wrong in a Friday night of fun with the man of the hour. But she represents a clan who preach that Christianity is an easy-believing, happy-go-lucky type of faith which, like a pill, you can wash down with chocolate milk.

Let's put it this way. You're a Christian. Sure. You've accepted Jesus Christ as your Saviour. You're thrilled because He died on the cross for you. He took your place. You know that you should live a new life in Christ, and you try. You really try. But somehow you can't seem to let go of the old habits and you're not sure why you should drop them. Face

it. You had some good times before you became a Christian. No one got hurt and no windows were broken. Why should you cut all the old ties?

One answer that comes right to the point of this question came from the Lord Jesus when He said, "If any man will come after me, let him deny himself and take up his cross daily and follow me." Now "taking up our cross daily" doesn't mean picking out a special hardship to bear for Jesus Christ. The cross is not a burden for us. Taking up the cross daily simply means letting Jesus Christ take over, letting the old nature be crucified with Him, dead, dormant; it means permitting Jesus Christ to direct every thought, action, word and desire.

★ **MAYBE**, you complain, that's not as easy as it sounds. Well, for the how-to-do-it, you might get some answers by looking at the honor roll of faith in Hebrews 11. The heroes of the faith listed there had one thing in common. They were *looking ahead*. They were more than willing to break with old patterns of behavior, old dwelling places, old friends, if necessary.

The Christian, of course, looks ahead to Jesus. He has his attention, his mind, his heart, fixed on Him. When he looks out toward God, he doesn't see himself. In fact the Lord taught that His power lay in looking continually at the Father (Look up John 5:19, 20). And the writer of Hebrews summed it up in the phrase "looking unto Jesus the author and finisher of our faith." The key to living the crucified life is the direction in which we're looking.

Take the case of our friend in the canoe. If he had kept his eyes on the dock, he might have made it. But he couldn't decide what he wanted. He got to worrying that he'd lose the boat if he jumped for the dock. When we look to Jesus Christ and see our sinful selves nailed to the cross with Him, crucified with Him, then the attraction of the old life is gone. The Bible calls this, "killing the deeds of the body." We can't do this ourselves. The Holy Spirit does it for us as we keep our eyes fixed on Jesus Christ. And when we do this, we really begin to live.

There is one strange but wonderful thing about this turning your back on the old life. What may seem to be a great "giving up," a giant sacrifice, turns out to be a gain. Jesus Christ provides far better and more lasting joy and satisfaction than anything you knew before.

Your life is full of decisions isn't it? ... Should I invite Babs or Sandy to the banquet? What courses should I take next year? Who should I vote

[Continued on page 76]

June, 1961



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THIS THING CALLED LOVE

By Esther Howard



WHEN you seem to be full of butterflies and your knees are made of rubber, or you feel as though you might at any moment rise right off the floor and float out of the window, is it really love? Will it last? Is it normal?

You would like it to be the real thing, wouldn't you? Love is the greatest and who wants to be left out in the cold? But underneath are those nagging worries: Am I ready? Is it more than I can handle? How does it fit into God's plan for my life?

Wouldn't it be handy if there were a thermometer to measure palpitations of the heart or degrees of dizziness and show whether or not yours is a real case. But no such luck! To date science hasn't come up with such a handy control.

But cheer up; there's a better way, and it's available. Understanding is half the solution. If you can come to understand some of the whys and wherefores about your behavior, you can handle your feelings and thank God for them.

Did you know that this great need for love that is built into human nature is from God? Scientists say that healthy babies who are fed well, but not loved adequately, get sick and die.

Actually being in love is no new experience for you. You've been in love almost from the day you were born, and this first love of your life has a lot to do with how you react now to all others.

Perhaps you have already guessed who it was that you loved first of all. You're right; it was yourself! You don't remember this, but it's a fact. You spent hours whispering sweet little nothings to yourself and enjoying your delicious fingers and toes. When you saw yourself in the mirror it was love at first sight. Your whole world revolved around seeing to it that *you* were comfortable, happy and amused.

No one else really mattered until you grew up and discovered the one who made you comfortable and happy—your mother. Then life expanded to include her. Gradually your love expanded to include father, brothers, sisters, teachers and friends.

♦ Of course it wasn't easy; the expanding of love never is. There's a strong pull in all of us that makes us want to run back to the first stage, to just be coddled and cared for, to forget everyone else.

But a person who never grows beyond just loving himself cannot

possibly enter into the supreme experience for which we were all designed and created: loving God. Jesus summed up the whole of God's expectation for us by saying, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . And thou shalt love thy neighbor as thyself" (Matt. 22:37-39).

How well are you doing with these commandments? Is it hard for you to love others? There isn't space to go into detail right now, but let's remember that God knows how hard it is. We can't, in fact, meet His requirements without His help. So, like a magnet, His love draws us away from our self love. His love on the cross breaks the strangle hold of our self-interest and sets our hearts free to expand and love others.

Right here let's stop and sort out a big tangle that confuses most of us. It's this word "love." We find it everywhere from billboards to Bible. But it's a shifty character that seems to wear many guises from the ridiculous "I love lemon drops" to the sublime "For God so loved the world."

If we all spoke Greek we'd have less confusion, for there we would find several words to express different aspects of love. First, there is *epithymia*. This is a strong desire or craving. It is a getting kind of love that springs from our bodily appetites. *Epithymia* is a respectable member of the love family, but not the whole of it, as one might think if he listened to much popular music.

Then there is *filia*, love that expands to include others, usually those who like what we like, think the way we do and like us. This is brotherly love, a getting and giving love.

The third kind of love is *agape*, a giving, giving, giving love. It's God's kind of love, the selfless love which floods our hearts when we are born into His family. It loves without demanding to be loved in return.

★ "BUT," you ask, "what has all this to do with whether or not I'm really in love?" Well, if you're a Christian you should love with God's kind of love—the love that deeply desires the very best for your friend and is willing even to suffer for it. Have you experienced that kind of love?

Most of what we see around us is in the *epithymia* class alone. It's the "getting" kind which is first of all interested in what "I like," what suits me, or what sends me. Many romances start right here. We are attracted to someone because of good looks or personality. Sometimes it's a crazy reason like a turned up nose or

a shy grin that's especially appealing. God gave us a capacity to respond to the attractiveness of others, but it isn't enough for true love.

Sue and Barney know all about this. They were "crazy in love" after their second date. But three weeks later they couldn't have cared less. It was *epithymia*. She was a doll, and he was cute, but after they got beyond the initial attraction Sue became bored, and Barney felt real uncomfortable around her.

You can find broken marriages all around you that started with people falling in love with each other's body (to put it crudely) and thinking that this was enough to build a marriage on. When they began to live together they discovered the person in the body and romance has faded.

What about *filia*? At first you may not think it exciting enough to be called love at all. But it's the warm wonder of discovering someone else who's walking toward the same goals you are, enjoying the same events and sights along the way, understanding and being understood. When cultivated, *filia* grows remarkably hardy and keeps improving with age.

★ BUT back to you. If Jesus Christ lives in your heart, His *agape* can bring not only satisfying completeness but can add something you need very much for a happy love relationship. In *agape* lies the self-sacrificing power of control that thinks of the other person's good and keeps *epithymia* in check. Do you remember how I Corinthians 13 describes love? It's *agape* of which Paul writes:

"Love endures long and is kind; love is not jealous; love is not out for display; it is not conceited or unmannerly; it is neither self-seeking nor irritable nor does it take account of a suffered wrong" (I Cor. 13:4-5, *Berkeley*).

Do you dare check your love life by this yardstick? What about those sticky sessions in the car parked along Lovers' Lane? Is your "going steady" a subtle way of pursuing your own selfish advantage, of using another person to gain your own security? Or is your interest in helping him or her to be the best possible person, in sacrificing if need be for his good?

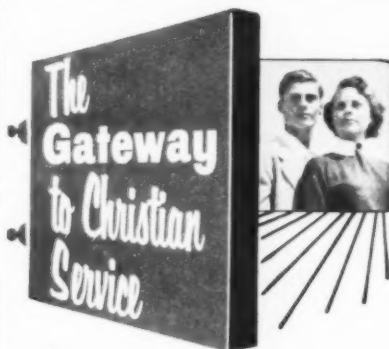
Do you want the best? Then don't be satisfied with physical and emotional attraction alone. Check for common interests, common attitudes and ideals, common background and, most important, an unselfish concern for the other person.

★ AND for a Christian there must be one other factor: the inner assurance

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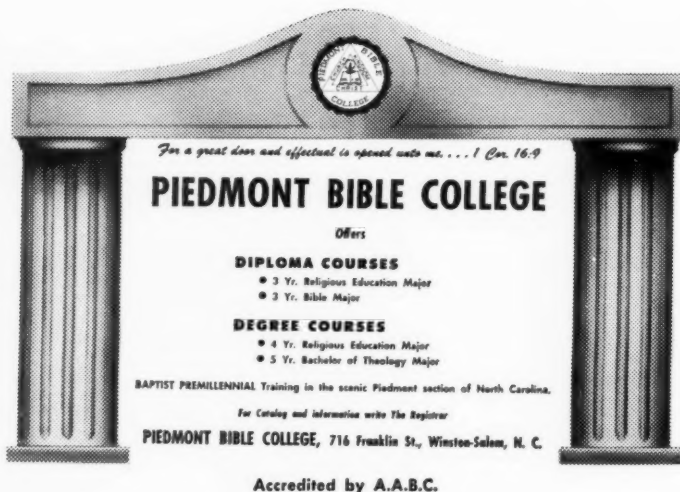
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that this is God's choice for you. Ask God to help you keep your feelings under control. Then honestly ask Him what He wants for you.

If you're troubled about common interests and backgrounds, seek out a pastor or youth counselor. If you're troubled about the *agape* part, spend enough time with God to be sure that He is first, not your special friend, and that it's His will you want most.

If your love measures up to God's ideal in I Corinthians 13, remember to thank Him. But don't think that this will mean green lights all the way to the wedding—or beyond. A successful marriage is not automatic. It will take God's love—and work—to achieve it. **END**

THE BILL PEARCE YOU SHOULD KNOW

[Continued from page 71]

smile and the sincerity in his voice.

Let's watch him again in studio B. The hymns he is singing are the old hymns of the church—"Great is Thy Faithfulness," "The King of Love My Shepherd Is." Between them he quotes a Scripture verse or shares a thought from his quiet time. There's no script on the music stand—only the words of the hymns and a few notes. The message comes from the heart.

"This is the example," he says in closing. "This is the goal for the day . . . to be like Him." As the second hand on the studio clock begins its final sweep, he closes his eyes and sings. . .

*Earthly pleasures vainly call me,
I would be like Jesus;*

*Nothing worldly shall enthrall me,
I would be like Jesus.* **END**

LET GO AND LIVE

[Continued from page 73]

for for class president? Of course, when it comes to "Should I order a chocolate malt or a double hamburger?" you can hem and haw until curfew. No one cares. But when it comes to taking an all-out stand for Jesus Christ, letting Him take over and cut the ties of the old life, now is the time.

What about you? Have you made your decisions? Is Jesus Christ the center of your life, or are you still in the center, trying to fill up the corners with Christianity? Are you like the girl on the trolley or the fellow in the canoe, looking back and forth from one to the other? Our advice to you: Don't even try for one last look at the old life that holds you back. Forget the old bundle of interests. Let go . . . fix your eyes on the Lord . . . and live. **END**

Moody Monthly

this is MY PROBLEM



Having trouble . . . at home, in school, at church? Something bothering you, puzzling you, getting you down? Why not let JACK WYRTZEN help you? Write your problem down and send it to him in care of MOODY MONTHLY, 820 N. LaSalle St., Chicago 10, Ill.

Q. How can I resist sexual temptations?

A. Temptations are like tramps. Treat them kindly and they return. There is only one sure way to resist temptation, and that way is made clear in the Scriptures:

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee . . ." (I Cor. 10:13, 14).

Here are some other passages that mention "running away" from temptation: "Flee also youthful lusts" (II Tim. 2:22); "Flee fornication . . ." (I Cor. 6:18); "But thou, O man of God, flee these things" (I Tim. 6:11).

Perhaps the idea of running away from something ruffles your feathers. But if you want to live up to God's standards, there are some things from which you will have to flee. You just can't linger around.

Q. Why do you take such a strong stand against alcohol? I can see no harm in a social drink.

A. In response to our nationwide broadcast of Word of Life, I receive a great deal of mail from troubled young people all over the world. These letters leave no doubt that alcohol is a big problem among teenagers today.

The easiest way to settle the issue is simply to avoid the first drink. Get a reputation for clean living and your friends and acquaintances will respect you.

Over and over the lie is told, "A social drink won't hurt you." The social drink, however, is, in too many cases, only the beginning. Of 200 penitentiary inmates interviewed, for instance, 94.5 per cent were drinkers.

Of these, 66.2 per cent began drinking because of social pressure.

When the committee of the Chicago convention went to Abraham Lincoln to tell him of his nomination, he served ice water and said, "Gentlemen, we must pledge our mutual healths in the most healthful beverage which God has given to man. It is the only beverage I have ever used in my family, and I cannot conscientiously depart from it on the present occasion."

A Christian cannot compromise with this evil which is sweeping across our country. There is much in the Bible on drinking. There is the plain injunction, "Be not drunk with wine, wherein is excess" (Eph. 5:18), and the longer description of the poor, misguided, befuddled drunk in Proverbs 23:29-35. But you don't even have to know what the Bible says about drinking to recognize the effects of alcohol on our society today.

Q. Why do you believe that witnessing for Christ is so important?

A. It's a *must* for spiritual growth. Let me tell you a few things that will happen when you start witnessing.

For one thing, it will make you study your Bible. You'll be better prepared to face the questions that non-Christians sooner or later will ask. You'll find that it will also affect your prayer life. You'll begin praying for those people to whom you have spoken. And, as you declare your Christian position, you'll begin living out the Christian life. Finally, you'll find yourself wanting to share in the Lord's ministry by giving to the church and to missions.

These are just a few reasons. The most obvious answer, of course, is that the gospel message is a matter of eternal destiny.

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what does the BIBLE say?

ANTHONY C. CAPON



Is This What God Really Wants?

I MAY shock some of you with our Bible study this month. Looking at the kind of life most modern Christian teenagers live, I cannot help wondering, "Is this the life God really wants?"

You know the kind of things that occupy the kids who go to your church—the games, the dates, the youth meets at the church, and, of course, plenty of school work! No doubt they (and perhaps you) have accepted this pattern of life without thinking much about it.

Yes, I'm asking if this is really the kind of life God wants. We are going to answer the question by looking into the Bible for some of the main things that ought to occupy a Christian's time.

♦ FIRST, if you are a Christian, you should be *concerned with worship*. That may sound dull. It may not seem to tie in much with the fast-moving life most of us like. But wait a minute.

You are a Christian because God sought and found you when you were going astray. Now, why did He seek for you? The end of John 4:23 will give you the answer, and it may surprise you. What does He want from you? The next verse will tell you *how* it is to be done. Is it just a matter of what you say or sing outwardly? What do you think the verse means?

Not to do this is to rob the Lord of something which He deserves. See Psalm 29:2. What is due Him? What should we do?

How much of your time goes to genuine worship of God? I am not talking about standing around a piano singing choices out of a song book, or even just attending worship service on Sunday mornings. I mean real heart-worship of God, both privately and publicly. God gives it high priority.

Be sure that you begin each day with worship. One suggestion is to take the psalms—one each day—as a basis for devotion. Make sure also that your youth fellowship is truly a worshiping fellowship.

♦ SECONDLY, if you are a Christian,

you should be *concerned with wisdom*. What effort are you making to get to know your Christian faith more deeply and to prepare yourself to be useful in the Lord's service?

Paul gave Timothy good advice in II Timothy 2:15. What was Timothy told he must do? At the end of the verse you will see the book which was especially to concern him. Whose approval was Timothy to seek in all this?

How far are you obeying personally this verse? What steps are you taking to come to grips with "the word of truth"? Listening to talks and sermons is only a small part of the answer.

Here is a suggestion. Can you put aside an hour each week for Bible study? Take a New Testament book such as Philippians or I Thessalonians and spend that hour for several months studying it. First read the book several times, using possibly more than one reliable translation. Then take each chapter separately. Decide what is the main message of the chapter and give it a title.

Next, try to write a shortened version of the whole book in your own words; for example: "Paul and Timothy send their greetings to the Christians in Philippi, and promise them that they are praying for them . . ." and so on. Lastly, go through, verse by verse, and write down some lesson for your own life from each verse. You may remember the blessing God will give you in this way as long as you live.

♦ THIRDLY, if you are a Christian you should be *concerned with works*. We are told, of course, that good works are not necessary for salvation, but we sometimes think that this means they are not necessary at all!

James gives us a simple definition of pure religion in his epistle (1:27). I hope you are keeping the requirement at the end of the verse, and not allowing the world's defilements to infect you. But what does James also say we *should* be doing? Can you say honestly you are doing anything in your own life that corresponds with this? Of course, the Bible is only giving an example here of the kind of

Moody Monthly

thing that is meant. Another example is given in 2:15, 16. What is it?

The main thing to notice is that once again the Bible is *not* concerned with the rather self-centered kind of "fellowship" we so often enjoy, which tends sometimes to make our Christian activities into one load of fun. Nor is it speaking here about preaching the gospel or witnessing. It is talking about doing things for others, when needed, which involve you in a sacrifice of time or money. Your youth group should have this type of project in mind, too.

If you really want to be used by Christ in this way, He will show you many ways in which you are needed. It may be simply providing some free baby-sitting to set an older couple free for Christian service. It may be helping someone to move house, preparing a room for a meeting, helping an old person with spring cleaning or making friends with some misfit at school. It may be no more than a friendly word when it is needed, but whatever it is, it will bring glory to Christ if done for Him.

♦ AND lastly, if you are a Christian you should be *concerned with witness*. Turn to Luke 8:39 and see what instructions the Lord Jesus gave to a man who had been healed. Where was he to go? What was he to do? What was he to tell the people? Did he do it?

Then look at the well-known verse, Acts 1:8, and see whether we are told to do the same thing.

What is witnessing? It is not just carrying a big Bible around with you or attending evangelistic rallies. It is not merely wearing a "Jesus Saves" pin or leaving tracts around your school. We can so easily make these things a substitute for what witnessing *really* is, which is telling someone else what great things Jesus has done for you, and seeking to bring that person to Him.

You will need to get to know non-Christian kids first; then opportunities will come to take them to special evangelistic weekends or rallies where they may hear God's Word. You will be able also to tell them simply what a difference Christ has made to you.

Are you doing this? Will you begin now?

How about your youth fellowship? It can so easily be no more than a club for the saved, with no outreach to the lost. Make sure that a number of your meetings have a real appeal to non-Christians, and get a first-rank speaker to present the claims of Christ. Use the opportunity to bring in outsiders. Are you seeing conversions through your witness? If not, get to work—and to prayer! **END**

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the last word

Dear Friend:

People today are looking for someone who will speak with authority. They want to hear those who understand the troubles of the world and can tell us what to do about them.

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Two thousand years ago the enemies of Jesus Christ had to admit that "... He taught them as one having authority" (Matt. 7:29). The character of His life, the miracles He performed and the resurrection itself attested to this authority.

There are those in the world today who are discovering yet the powerful authority of Christ's message. He is alive today, and His message is meaningful for you today. "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

Many have not discovered the authority of Christ's message because they have never investigated the Bible for themselves. How about you? What you find by first-hand search may be far more convincing than what someone else tries to tell you. Sometimes Christians themselves, unfortunately, cloud the issue.

Jesus alone has the authority to forgive sin (Matt. 9:6). Jesus alone can grant eternal life (John 14:6). All power has been given to Him in heaven and on earth (Matt. 28:18), and as many as receive Him, to them will He give the power [authority] to become the sons of God (John 1:12). Have you ever responded to this promise?

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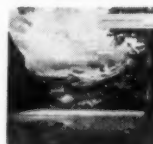
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